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THE

WORKING CLASSES;

THEIR

MORAL, SOCIAL, AND INTELLECTUAL CONDITION;

WITH

PRACTICAL SUGGESTIONS FOR THEIR IMPROVEMENT.

BY

G. SIMMONS,

CIVIL ENGINEER.

LONDON:

PARTRIDGE AND OAKEY, PATERNOSTER ROW.

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PREFACE.

THE subject of the present work is one of no inconsiderable interest to the welfare of our country, and engages the anxious consideration of many benevolent individuals. It forms one of the chief topics in the family and in the senate, and the large annual addition to our population increases the necessity of an attention to their social state. When it is remembered that upon the working man falls the immediate effect of heaven's first curse, "In the sweat of thy face shalt thou eat bread," the object of the "Improvement of the working classes of England" justly claims the deepest sympathy. The sphere which has to be traversed in bringing this before our readers is as large as a correct knowledge of our national condition is important to every citizen. A casual observer or a stranger may be able to contract a wayside acquaintance with those who occasionally pass before them, but they

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cannot, from the complexity and varied circumstances of each class of the community, form so correct a view of British society as he who visits the families and is engaged in daily business with the people. The author having had this opportunity of becoming acquainted with the character and condition of the working classes, and feeling deeply interested in their welfare, has attempted the present sketch, in the hope that it may prove beneficial in adding to their happiness, and enable those who may be desirous of improving their condition, to adopt such methods as are practically suitable for the work. The extent of the population brought before the reader's view in this limited space, has compelled him to confine his remarks to their condition, social, moral, and intellectual; while he may be permitted to observe, that he does not wish to be understood as conceiving that the moral character of an individual can be separated from his physical and political condition; but presuming that the moral and intellectual are of primary importance, he has endeavoured to bring out more prominently the characteristic features of this part of their condition. A just consideration of their physical and political state could not possibly be brought within the

compass of so small a volume. In bringing to public observation the first and second parts of this work—the social state of the laboring population, with their sentiments—the author has several times felt disposed to give a more tasteful appearance to the facts as they have presented themselves; but however desirable this might have been, truth demands an impartial statement, in order that the reader may be urged to remove that which is unpleasant to his feelings, and not congenial to the national interests. To those persons who have not been brought into contact with, or visited, this class of the community, the statements here given may appear exaggerated; but a calm, rational, and practical investigation will convince them to the contrary. The writer would have preferred omitting these parts of the work, did they not form the only suitable commencement to the remarks which follow as to the importance of an improvement of the condition of the laboring classes, which is deduced as well from their relation to the other portion of the community, as from the peculiar position in which the workman is placed. Here the field is wide and extensive; yet he does not venture to adduce all the reasons that may be brought forward for so im-

portant an object, but to drop sparingly by the way the few that have more immediately presented themselves.

A review of the present means in operation for their improvement, with practical suggestions relative thereto, form the closing part of this little volume. In this, as in the former parts, the author has been compelled to be brief, in order to keep his remarks within those limits which might not be tedious to the general reader. While he has endeavoured to embrace the present circumstances of society, it has been his intention to regard no means of amelioration as good which are not based upon the everlasting principles of christianity and nature.

With these few remarks the author begs to leave the subject in the hands of his readers; hoping that whatever may be their estimation of the value of his work, they will consider the cause he has attempted to advocate, one not unworthy of their best attention.

CONTENTS.

Page

PREFACE iii

CHAPTER I.

SOCIAL CONDITION OF THE WORKING CLASSES.

Introduction—Agricultural Laborers—General Laborers—Domestic Female Servants—Tailors and Shoemakers—The Manufacturing Classes—Dressmakers, Policemen and Porters—Colliers and Miners—Sailors and Soldiers—Thieves—Mendicants—Prostitutes .. 1

CHAPTER II.

PRINCIPLES OF THE WORKING CLASSES.

Who are these?—How they use their Powers—Their Principles—Indulgence of the Passions—Effects—Socialism—Infidelity—Easy Men—Active Men—Christians—Imprudence—Isolated Class—These things cannot remain as they are..... 50

CHAPTER III.

THE IMPORTANCE OF IMPROVING THE WORKING CLASSES.

Effect on Society and those engaged—Nature sanctions this—Value of Man—The Masses—Their Power—Spirit of the Age—Great Change—Its Speed—Present Knowledge—Increasing Power—Remove their Grievances—Love of Class—Similar to Sick Men—Days of Action 96

CHAPTER IV.

THE IMPORTANCE OF IMPROVING THE WORKING CLASSES (*Continued*).

To unite Society—Past pre-eminence of Britain—Economy—Special Position—Humility—Trial in getting Work—Association with all Characters—Idleness—Privations—Subject to sudden Accidents—Nature of Work—Many go Abroad—Cannot now serve God aright 140

CHAPTER V.

Page

MEANS FOR IMPROVING THE WORKING CLASSES.

Churches—Tract and Bible Auxiliaries—Home and Town Missionary Societies—Temperance and Total Abstinence Movements 184

CHAPTER VI.

MEANS FOR IMPROVING THE WORKING CLASSES (*Continued*).

Sunday, Charity and Ragged Schools—Mechanics' Institutes—Sick Societies—Press 229

CHAPTER VII.

PRACTICAL SUGGESTIONS FOR IMPROVING THE WORKING CLASSES.

Free Chapels — County Lecturers — Free Lectures—Cheap Libraries—Schemes—Individual Treatment—Our Scheme—Friendly Visiting—Support from God —Conclusion 281

CHAPTER I.

SOCIAL CONDITION OF THE WORKING CLASSES.

Introduction—Agricultural Laborers—General Laborers—Domestic Female Servants—Tailors and Shoemakers—The Manufacturing Classes—Dressmakers—Policemen and Porters—Colliers and Miners—Sailors and Soldiers—Thieves—Mendicants—Prostitutes.

THE class of people whose condition we propose now to consider is by no means the minority of the nation; and to define one general characteristic of this numerous portion, we may say, they are those who, having little, if any, of this world's goods, earn their bread by the sweat of their brow and the work of their own hands; being of necessity the servants of the richer part of the community. No less important because they are poor: no less important because they are servants.

Surveying the present condition of these in our own country, we find them of a varied character. Birth, education, religion, occupation and circumstances have operated to form this difference and mould their habits: as these have differed, so also do the working classes, though only residing perhaps a few miles, or a few doors, from each other. The man who tills the ground and guides the plough,

who sows the seed and afterwards reaps the fruits of the earth, is in a very different position to the one who breaks up the ground and prepares it for the railroad and the steam-engine; or the workman in yonder factory who is preparing some of the earth's productions for the use of society. The one lives where he was born, surrounded by none but his companions from his youth, seldom seeing, or seen by a stranger, and is what the past has made him: the other, wandering about from place to place and seeing his friends but for a short time, has to adapt himself to many changing scenes, and is what the present makes him: but the workman in the factory, having some new thing constantly brought before him, and whose task is to fashion the novelties of the age, looks to the future to make the man; and is what that impresses on his mind.

Under these circumstances, we have thought it well to classify the poor in the several sections of work in which they are engaged.

The agricultural laborer forms a very large and distinctive section, and to him we shall first give our attention. He lives with his partner, where he has been for many a year; they have both toiled together, neither having been idle when there was work to be done. They are generally employed by the farmer in whose cottage they reside; and are frequently blessed with several children, who are brought up to the same occupation as themselves:

the boys to drive the horses at the plough, to weed the fields, or look after the cattle when needful; the girls to assist in the household work; though on a summer's day all have their appointed places in the field. It is usual now to send the children to school for a short time, ere they are summoned to take part in the daily toil of life. In many cases the private schools are conducted by some old dame who happens to know how to read a little, and once learned to write. Her work is done, she can do no more than "teach the young idea how to shoot;" yet while she herself is hastening from the company of mortals, the children begin to occupy their place among mankind, with that instruction finished which has never been rightly begun; with that ended, the reality of which was by them never questioned, though it has long ago vanished into nothing. They may be able to read in their own way, and according to their age and generation; but as writing is scarcely ever needed, they seldom feel its loss; and as for ciphering, he is a wonderful lad who can go through the multiplication table. In the more populous districts there is generally a charity school dependant upon the landlord of the estate; but from the ignorance of the parents, and the low wages at which they are obliged to work, education makes little progress save amongst the careful and industrious of those residing near manufacturing districts, who are thereby stimulated to improve the minds of

their children. One of the boys being sufficient either to take the father's place or to work with him, the rest have to seek other occupation in some large neighbouring town; while the girls find employment with their needle or as domestic servants.

The old village church is not now attended as formerly, on account of the attraction of the little chapels in most of the villages, where there are generally Sunday schools, and meetings during the week evenings, regularly attended by many living at a distance, though they have very often to suffer in consequence of their attendance. Yet with the church that may have exercised its power for centuries, with the chapels and schools of late years, it is quite novel for them to create a new idea or think a new thought; to speak of any thing that has occurred, or is occurring, save in their own immediate neighbourhood; they have no means of hearing, much less of learning or reading about it, except some stranger bring the news, or one of the villagers come from a far journey, or from a neighbouring town: so that to many in our large towns, China with all its distance is, as it were, nearer than our towns are to these secluded districts. Our villagers having nothing to engage their attention in their leisure hours, eagerly sit round the fire to relate old stories, or the gossip of the day; scrutinizing every action, temper, or word of their neighbours, (and in the small towns a little more scandal suffices for

their intellectual food,) all sitting as judges one upon another, and upon the classes above them. If we wish to have a correct idea of their morality, we must visit them not only in the village on a bright summer's eve, but in the public house, and at the numerous fairs and wakes, as also at the market towns where in some counties, on what is usually called mop-day, a scene may be witnessed showing the little self-respect which is cultivated amongst them. At Michaelmas, the farm servants, both male and female, having finished their annual engagement with their employers, walk about in one of the main streets for the purpose of "letting themselves out" for the ensuing year to any of the passers by; the males, each having something attached to his hat, indicative of his particular calling, the carter with a piece of whip cord, and the cowherd with some cowhair: and the evening closes with not a little intemperance and immorality. It is away from home that the strength of their principles is tested; and where the genuine article, so necessary for the peaceable and orderly state of society, is found wanting, even with many of those who in the village may seem to be all that man could desire; the evening assemblies at the fairs, wakes, and other places of amusement, being in their character not much unlike to the saloons of the public houses in our large towns. These parties toil on from week to week, till old age overtakes them, and feel it no

degradation to have to apply to the parish for relief, and so subsist until they are called to their long home.

Next come the general laborers. These are a very large body of men, and are they who have no trade, very few having been apprenticed to any, or if so, have left ere it was half completed. Their families frequently consist of several children, who ramble in the courts and streets in dry weather, the eldest girl taking charge of the little one while the others perchance go to school: the boy waits upon the father with his dinner, and at the age of eleven or twelve has to get his living as a shop boy or in some such menial office. The large majority of this class scarcely ever acknowledge a superior Being, save when some missionary, or friend to religion visits them, rising up in the morning, and laying down at night, in forgetfulness of the God who made them. They live day by day with what they can pick up, leaving the future, as they say, either to providence, or to some good natured friend; for if double wages be received during a week or two, it is in vain to look for any part of them a fortnight afterwards: and when sickness comes they receive relief from the hospitals and kindred institutions, by which, with the neighbours' assistance, they manage to jog on till health returns.

Family quarrels are not unfrequent: the boy disobeying receives a good scolding, or perhaps the

heavy stroke of a strong muscular arm, when the girl also comes in for her share; for the demerit of the action is considered to be in proportion to the present injury sustained, and reproof is too generally administered according to the excitement of the occasion. The parents becoming divided at any time, reason is set aside, the children are called all the names found in the house vocabulary; and it is not unlikely that he who ought to govern is ruled by his own passions, as the evening does not pass without many old similar scenes being called to remembrance to swell the enormity of the sin of either father or mother. The children at first look on and wonder, but soon become accustomed to these occurrences, and look for them as naturally as the day or the week comes round; so that swearing and cursing are in their early days brought before them, which if not expressed as soon as they can speak, are stored up for use when it is necessary to make known the full imagination of their hearts. The practices and examples of their parents at home prove more powerful in the education of the children than all the admonitions of the teacher at the Sunday School, which few of them regularly attend. These disturbances in the families are not kept silent as among the middle classes of society, for during the day the wife is to be found for the most of her time either gossiping with her neighbours, and holding a colloquy about some trifling matter, (which mortals

unaccustomed to such things are barely able to describe,) or unbosoming her cares to her female friends, who each have something to say upon the matter; by which the family peace is soon destroyed; and as a natural consequence all respect for herself as the mother of a family is entirely lost. The children are too keen not to perceive this, and they obey neither father nor mother, but follow their own course and have completely their own way: so that the father has little control over the lad on arriving at the age of thirteen or fourteen, and the mother none at all, especially if he has any spirit to meet his or her unreasonable demands; he snaps the apron string, and in another year or two laughs at the authority of both his parents. The general results of such training are too powerfully illustrated in the climax attained by some in our prison calendars. The girl still fears a little the iron bondage, but as she progresses to womanhood she seeks other employ than that at home; the family tie is now broken asunder, with few of its elements remaining to cause her to feel during her future life any pleasure in the recollections of home.

At the age of sixteen or seventeen, the boys have to provide for their own living, and are found at sea, enlisting as soldiers, or obtaining laboring work; having grown up without any parental care, they are now almost wild, and heed neither the laws of God nor man: though the latter are generally made

known to them by some unlucky acquaintances who have had an insight into their workings, in domiciles of stronger build than their own habitations. They soon earn more than is sufficient to keep them in the way they have lived at home, and the surplus is spent at places of amusement or at the public house.

To return to the multitude—the career of vice and drunkenness through which they pass when young, is not forgotten in maturer life. View them at work, all the conversation is about drinking and satisfying their craving passions, early addicted to all that is bad: sometimes the price of provisions comes on the carpet (of mother earth); and though their general occupation calls for few remarks, these show fully the character of their most cherished desires; they work with their hands in the earth and their hearts and their minds bend towards it also. The weather may form a topic of conversation, it affecting their labor to a great extent, especially when raining heavily and the farmers complain of their crops—but to trace it to its source, to speak of the Giver, is far from their thoughts, kept as distant as the facilities increase for bringing it before their attention: all their ideas are contracted upon self, or if taking a range beyond, they talk as idly as they do about themselves. When the family circle is spoken of, though seldom, it is with such a degree of indifference, that the little respect they show for each other here fades into nothing. Children, which among

other classes are considered one of the greatest blessings of the married state, and ought to be so with them, are looked upon as an incumbrance; their affections are so little centered at home, being diffused in the general society around them, that the wife is little prized save to perform the mechanical household drudgery.

At meals, when one of the children brings his father's dinner, it may occasion a remark from another laborer to this effect: "Eh! Oh! Jack, is that yours? I wish mine were grown up; I'll have it out of them by and by:" the selfish man's present advantage being alone thought of. Should the lad be able to get but a trifle, the remark will be made: "I say Jack, ar'n't you going to make that chap work? it's time he should be getting something for himself:" (though perhaps only ten or eleven years of age.) "Aye," says Jack, "he'll have to, he's going to be no gentleman—come my lad, take up the shovel and go to work:" and all this goes on with a full complement of oaths, for with too many scarcely a sentence is heard without this emphasis. By accident you hear a sensible remark, and a little wit may be found congenial to wile away the long wearisome hours of work; for the harder the work the more eager are they that time should roll away to bring the next appointed meal. It is an established rule that the mind is not to be used in the execution of the task allotted to them; any way will do, so that

the work is done and the money for it obtained. If a scarcity of work exist it must be spun out till something more is in view, as of course, being only employed by the day, the longer it lasts the better; but if work be plentiful, it is done with spirit and energy, for then comes over time with its usual English allowance of a pint of beer, (though this custom is being generally abolished,) and they toil till eight or ten o'clock. The ordinary day's work being finished, and having had their bagging (tea), they generally wander about the streets or into some public house, where a score is run up to be paid by the company present, or the bill left till Saturday night. Should a dispute arise from some trivial circumstance, words follow each other in rapid succession and soon become fatiguing; when, if in a convenient place, the sleeves are turned up, and blows fly right and left till stopped by some accidental occurrence; though this is not by any means so common as formerly; the fear of being discharged from their work operates in a great degree to its prevention.

On a Monday morning some are frequently not to be found at their work—the hardest work then being to go to work; for if they are discharged and trade be good, other employment is easily obtained in a few days, after a lengthened visit to the public house, where jokes are cracked and remarks pass freely upon each other. If trade be slack, "then comes the

rub," say they: some walk about doing nothing, some are driven to beg, others steal and commit so many depredations, that they soon see the represensentative of order, and go through the regular routine of prison discipline. Many are led to suppose, from just glancing at the laborers at work, or when some striking circumstance brings before them the state of a particular family, that their condition requires no improvement; but considered in its true light, they are not much removed above the heathen, who are regarded as only one degree from the animal creation.

There are a few, more temperate than the others, who on a Saturday evening are to be seen going to market with their wives, though in many districts the Sabbath is desecrated by purchases in the morning. The articles, save meat, are all in pennyworths, or some aliquot part of a shilling, enough to satisfy till Monday or Tuesday; and as they are obtained in such small quantities, an extra per centage must be charged, though this is no doubt balanced by an extra impulse to economy. Amidst all this, what a treasure is a godly laborer! Yet occasionally we meet a family who love God, go to a place of worship once or twice on a Sunday, and live as an ensample in some respects for their companions. They are active followers of our Lord; and if not old when brought under the influence of Christianity, they rise in the world, and bear the marks of men destined for

a better course in life. Their children go to a Sunday school, in which they themselves are engaged; but having at home no family prayer, or strict attention paid to their habits, they cannot be said to be brought up in the way they should go, and therefore frequently do not follow the footsteps of their parents.

The domestic servants form another large portion of the working classes. They who enter upon their work when very young, find their places no sinecure, however variable may be the situations of those who are more advanced in years. They can generally read a little; but, once entered on the arena of life, no improvement takes place; their leisure time, which in some instances is a great deal, being spent, as their mothers' has been before them, not in that which is really useful, the increasing of their knowledge, and the strengthening of their minds to meet the various vicissitudes of life; but in long discussions about the trifling things around them, or some frivolous imaginary tales of the day. Little time is afforded them for reading, and little care taken by their employers to assist them in thus improving their minds; so that seldom is a book seen in their hands: for, in too many instances, the mistress considers the household work neglected when she sees them perusing anything to their advantage. They are particularly fond of purchasing, for their edification, some song, or pamphlet containing the last dying speech and confession of J. H., hung for murder, or some

touching love adventure. To many of these are intrusted the first training of the little ones of the families of the middling classes; the forming of the tender plant; the preparation of the germ which is one day to bud and bring forth fruit, either for evil or for good; the infusion of truth or error into their tender minds, which unconsciously produces its wonted effects as they advance to maturer years.

Mothers of England, say we, look well to the little spot which marks the face of your infant children.

When sickness comes upon these servants, they either have to find their way home, or to some neighbouring hospital, if it be likely to continue any length of time; but to be visited there by their old acquaintances is a thing of note, and scarcely ever looked for. As their friends are not in so good a condition as themselves, petty thieving is carried on to a great extent, being principally induced by old practices, evil habits, and bad training in their youth. The cooks require a little more thought than the rest, and are found, when married, to be a considerable help to a man rising in the world: these may save a little money; but not so with most of the others, who spend it on their dress, or give it to some keen promiser of future bliss. Many are ready to put their hands to anything; and in lodging houses they are busy from the first thing in the morning till the last thing at night. Work, work, work, is the only thing for them from Monday morning till

Saturday night. A portion of the Sabbath is occasionally allotted to them for their rest, which perhaps finds the servant with some joyful youth, who lingers about unknown to all within the house: for should he be seen woe betide her; the poor girl must carry on her friendship by stealth, and promising never more to dream of future happiness, or notice to leave the family is at once given.

The mistress of the house is not always of the most accommodating disposition, so that very few keep their situations for any length of time; and being young, and unaccustomed to much control, the anger of both is quickly aroused, and a separation must be the consequence; though frequently, ere the time for departure has arrived, both parties are desirous, not of forgiving each other, but of coming to some terms: yet who shall bend; who shall first acknowledge the obligation, is the question that seldom finds any answer, except, "I am sure I shall not—I would not be beholden to her." The mistress exclaims, "What a plague these servants are!" and a like soliloquy takes place with the other party. Oh! for a sweet temper—where is it to be found? Pride, pride, where dost thou not hold thy sway! The great object with all is to get one companion, who will make a great many promises, and talk not a little (according to their notion) of the changing scenes of womanhood, and then they are content. His character attracts but little of their notice; the

present is to them all; and, as a consequence, alas, too many fall from their position, and become the outcasts of society. Others get married, and their previous habits become more visible in the management of their own domestic concerns. Having had something more than the common necessaries in the families in which they have lived, it is hard now to return to their old fare; but not so with their religious duties, seldom noticed for many years, which are now adapted, in a great measure, to the character of their husbands and the prevailing sentiments of their neighbours.

The journeymen tailors and shoemakers come next under our notice. With these, Monday is well known to be "the day of no work." Two days in the week are not considered more than enough to be given to ease and enjoyment; as on the other five the hours of work are rather long, being from six in the morning till about eight in the evening, save on Saturdays, when it too often extends to a very late hour. If many of their own companions are to be believed, they are, according to their statement, the most drunken set of beings in the community; but having seen so much intemperance amongst other portions of the working classes, we think this is rather an exaggeration, as, from the nature of their occupation, the drink operates more powerfully than on others who have harder work to perform.

In their social, moral, and religious condition

they are not any better than the laborer, though obtaining more wages, which are spent in the usual way. Many, when work is plentiful, throw themselves out of regular employment, and have to seek another master; even selling some of the furniture the wife has scraped together, and giving themselves a few days, or it may be weeks, of sloth and beggary—dragging through an existence with all the appearance of slovenly, care-worn, drink-devouring men. Blest is he who will give up this fatal potion; for then, in most cases, he is able to get a comfortable living, and, perhaps, rise to a better station in society, by opening a shop and becoming a respectable tradesman: yet, in this improved position, he too often joins to uphold those practices from which he has by some means escaped. He perhaps finds his best workmen to be fond of drink; so that to send them away, by attempting a blow at the system of fraud and theft, which is carried on in the way of footings (fees on entrance) and such like, is, according to his judgment, dangerous to his trade; and he therefore leaves the monster, with all its hideous forms, still to badger and ruin society. The cultivation of their mind is, as a rule, never attended to in any way. The newspaper is read by some; but its principles are very questionable: they are those, generally speaking, that pander to the base feelings of human nature, and cherish desires, to gratify which there is not much hesitation, though the jails

may probably forewarn them of the end. The tales related in their periodicals are mostly to please the imagination, and suit uncontrolled anger in cases of little provocation; their taste for reading is only towards so much as tends to excite those animal passions, the indulgence of which seems to be the end of their life; and if swearing be not indulged in to the same extent as among the laborers and mechanics, yet it accompanies the principal part of their conversation.

A few among them may be found going to the house of God on a Sunday evening; but the rest find a longer sleep in the morning, and a stroll to some neighbouring village in the afternoon, to be more congenial to their temporal, and (according to their view) spiritual comfort: or, it may be, in joining some teetotal meeting, if perchance they should have braved the scorn of their companions, by keeping under the banner of some such society for a short time. Their wives not having received much education, bring up their children in the same improvident and reckless way, which is the general characteristic of men given to intemperate habits; but let the man be sober, and invariably he will be seen with the wife aiding him in his work, the children going to school, and a new world opening before his view.

We now pass on to our manufacturing classes. Here also a great difference exists: if the trade be

dirty, requiring a great deal of hard manual labor, as with the smiths, boiler-makers, bricklayers, &c., their physical strength, especially when there are long hours for work, is exhausted, and recourse had to the general remedy, drink; the case being similar to those mentioned already: the extra wages they receive over those of the laborer affording them a little better and stronger kind of liquor, their wives a little more gay apparel, with a few more comforts at home. The strikes, which were at one time so common, are now comparatively rare, save with the moulders and bricklayers; for the masters have become a little more considerate, and the number of hands increased so largely that work is found to be more scarce; and, with this, somewhat of the true nature of such conduct has been explained to them, by which, and becoming a little more wise, they have learned to act on the more sober and conciliatory plan, of seeking what they think to be their rights by calmly reasoning respecting them, rather than by the old accustomed way of mobbing. The following remark has been frequently made to me, when conversing with them on different subjects:—"It is not of much use to keep our money for old age; for, if that come, we must make the best of it." And, if urging them to give their children a better instruction, one is met by the answer—"Oh! we didn't want much, and the children will have to follow our trade:" their estimate of the benefits of educa-

tion being in proportion as they have found it to be necessary for themselves.

There are few amongst them that cannot read and write a little; their conversation, at work, bears a little more on politics than those mentioned previously; but their religious and moral character is not found in any degree to correspond, and their children, being employed with them at an early age, soon get instructed in all the heroism of wickedness and sin which is carried on at night: the father exercising little control over the lad, is considered by him to have no more authority than his surrounding workmen. For a short time, in the first year or two, the boy goes home, perhaps, regularly in the evening; but his wages increasing, and always receiving them himself, he gets a little more than he gives to his father, and spends the rest without any asking why or wherefore: he goes on in his own way, none directing or controlling him in anything; and at twenty-one or twenty-two, is more like the image of his father in his general habits, than he ever was in face whilst in the cradle. The evening of the father is spent either in going to some club, or other meeting held at a public house; in roaming about, going with his companions to some play, or perchance to hear some lecturer on politics or other exciting subject, providing the admission be free. Now and then the wife also accompanies him; but, doing so, she is led into the company of the others, and treated with

little or no respect, almost the same kind of conversation being carried on; and the result is that, too often, if before she was a woman of little moral sense, it is thus endangered, and she is sensibly lowered by the association.

If inquiry be made with respect to their religion, the common answer is received, that they are as good as their neighbours; and though, perhaps, you find one or two that have been brought up in a Sunday-school, yet, the truths learned there having no hold of their hearts, are now of comparatively little avail. The wife keeps her family from starving, and, if possible, gives them a decent suit of clothes for the Sunday; while the following, extracted from our prison reports is not an uncommon occurrence:—"A little boy of twelve years of age, waiting his trial for felony, said, 'I should not be here now if my mother had been alive; but she died five months ago. I am here for stealing a pair of shoes. I pawned them. I have been used to go to the pawn-shop. I used to go almost every Monday morning with our suits of clothes, my brother's and mine, and took them out on Saturday night.'" We should be glad to be able to say this was an exception; but it occurs more than many are aware of; the reason being, that they soon spend their wages when received on a Saturday night: as to keep any money during the coming week is one of the most difficult trials to which they can be subject.

When sickness overtakes them, advice and medicine are administered free, or from the club; or wanting this, the surgeon must wait a little for payment; should it be serious and bring the child, it may be, near to death, somewhat more concern is then exhibited; the missionary or minister of religion is sent for, to give them some idea of a future state. Is it a young child unbaptized? the forms of our religion are then desired; the wives in the neighbourhood being all on the height of anxiety to inquire if it be dead; if so, it is an invariable rule for all to view the body. But so common do these cases become, that nothing much more than a temporary excitement is produced, a passing remark is heard such as this, "Ah! poor thing, it's gone like all the rest; it's better off than stopping in this wicked world;" and a few of the phrases heard at the place of worship, or from some kind visitor, are mingled with their conversation. The mother weeps, the father, it may be, a little also; the burial soon takes place, and their sorrows pass away in the supposition that the child is better off. The club to which they may have contributed affords more than their present necessities require; and that which ought to be one of the most solemn scenes, ends in a free passing round of the potion which drives their cares away; the scene is soon forgotten, it tends to check the husband perhaps from drink for a time, but he, soon throwing off dull care, returns to his old ways

again. Should the mother die, instead of one of the children, her little ones weep indeed, as their only friend is gone and they bereft of home: when very young they go to their grandmother or to some of their relatives, the father contributing a little to their support, and they drag on with little or no comfort through life. Many of the boys are enticed away to lead habits of such wickedness and sin, that the prison is soon their home for a week or two; then, wandering about the streets, they again go off to some distant town, and soon become expert enough to assist the professional thief.

The following abbreviated extract from the Prison Report of Mr. Clay, Chaplain of Preston jail, 1847, gives us an insight into the training of many of the families. It is not, we know, the case with every one of the families without exception; but why deceive ourselves? much as we would wish otherwise, it is so general an occurrence, varied into its different forms, that it may be safely accounted as the rule of action. "J. G. was born of poor parents: at five years old his father was worth £500; he was quiet, sleepy, fond of drink, a good scholar, and had twelve children. He never said go to school. Telling lies I learnt from my mother! She did things unknown to father, and gave me a penny not to tell him! The father (on going out) left, by request of the mother, some money to pay a man, and she slipt up stairs and told the children to say she was out. From ten to

twelve years of age I used to go to the ale-house, and got agate drinking, got the money from selling father's stuff. My father never punished me for all this, as he ought to have done. I was apprenticed to my master, who was a metal turner; he ordered me to chapel; I used to go into the fields, and tell him I was behind him. About eighteen or nineteen years of age, for about five years, I ran about promising marriage, getting money and spending it in drink; at last got back fit for anything wicked. I got married, and still carried on the same way, clamming my wife and children. I used to take the child, when five years old, to the public-house, and make him drunk with brandy and any thing else I drank. A younger one could act well the drunken man on the floor. Within the last three quarters of a year I have learned my wife to drink when she came to fetch me home; now she can, though before quite averse to it, and then we two would go to bed drunk. The child would say, 'Mam, art thou drunk? Art thou drunk like my dad?' Sometimes when we (a companion and myself) were walking through the streets on a Sunday, we saw men preaching, and he would have said, that chap wants fetching off with a stone, and he would have done it had it been night. Well, we carried on this way till this job happened, as follows: jumping over a wall to steal some ducks, a man got up and ran away, and left a bundle of woollen pieces; I saw directly they were stolen,

so I took them; I sold one for 38*s*., and the other for 38*s*. 6*d*." Mr. Clay remarks upon the above, "this man heard several sermons, and at last it is to be hoped repented, and is now going on (eight months) in a very satisfactory way." It may be argued by many, that this is not the average character, but we say, the principles and opinions guiding and operating here, are in the majority working to produce effects not much dissimilar.

Of the mechanics whose trades require not so much expenditure of physical strength, we find, (though some are reduced by drink to the same condition as all over whom it gains its power) that a very large number are men leading quite a different life. Engineers, millwrights, and those working in our cotton and print factories, &c., whose homes bear a little more the aspect of cleanliness and sobriety; a great deal of money is spent in liquor, and it is not unusual to be drunk on festival occasions; yet owing to their previous schooling, and the pursuits in which they are engaged requiring a little thought and skill, you find them men of intelligence and education, and who would put to shame many of the middle classes. Their information has been chiefly, if not all, gained since they left school; with a few it has been well grounded; but the others have obtained theirs by reading the newspapers, novels, and some of the smaller periodicals of the day. It is a pleasure to converse with the former, who will calmly

and quietly discuss the events which constantly pass before us, without too much selfish regard for their class: and whilst we would assist all in the pursuit of knowledge, we cannot but remark, that the latter are men who have much to say against old nuisances, which at first sight may seem to be the faults of those in power; but in many instances are the effects of the ignorance of the numbers they leave behind in their progress. They are only acquainted with the surface of matters, and take no trouble to investigate the arguments of their opponents on the disputed questions of the day; so that they are always dissatisfied with men in a better state of life, and never give them credit for doing anything rightly. They presume that it is in the hands of those in authority to do everything to ameliorate their condition; and from a total misconception of men and principles, they rail against all existing institutions, forgetting, or not caring to remember, that order is and always must be one of the chief ends for which government is established. Their information on some questions is great; but, in regarding the whole feature of society, they overlook the working of men's minds, and the comparatively limited information they themselves enjoy, to those who are at the helm of affairs: though that full information which they who govern do possess, has not always been used most liberally, and to the greatest advantage to society.

They are accustomed to go through work with great haste, everything in motion to gain time and speed; the end is no sooner thought of than it must be present; and this same principle of action is applied by them in dealing with either religious or political matters, being always ready and willing to cry out against defects which every one can see, but which it is not in the power of any single body of men to remedy. At first the setting about the reformation in politics was a thing, which, being unacquainted with, they hardly knew how to manage; but now they are beginning to see a little more of the secret of power, and are planning their schemes to obtain it accordingly. The great political mountains were to have been removed with a few small pebbles being hurled against them by a selected company, whose eyes were just awakened to the great obstacles which impeded the progress of society: but now glad are we to see a more sober and steady method of dealing with these manifold abuses; they have begun to calculate the true amount of resistence which is to be overcome, and a basis is being prepared suited to such a structure, from which the weapons of truth will be hurled, and will produce the desired effect of enlightening society, and reforming all our political institutions. What has been done by such means in so short a time, we may hope, is but the prelude to brighter scenes and better days. It is by conceding a little

manhood, yet defer to his experienced influence, were proper attention given to them in youth; and would shine with brighter lustre in society than the father can possibly ever hope to do. These are they who wish to guide and govern the nation, when every day brings proof that they do not guide and govern that which is entrusted to their care; yet, we still anticipate that the attention given to politics will, by a proper arrangement, conduce to the culture of their own morals, and those of their children; for not only is the one compatible with the other, but both, to be of good service to the community, must work together.

Another portion you may find not engaged so much in politics or reading the newspaper, as in taking an interest in some building, loan, or other society, so as to increase their little stock of money, and look forward to the depressions of trade. They have some work at home for amusement or for profit, which makes them somewhat more social and careful of their children; yet even among them there is not that respect generated for a parent's authority, which, when most needed, should operate on the boy just entering into the world from the family circle; it may take a longer time with such an one to wear off the training of home; but, strange to say, he is no exception to the rule, as he soon declines with the others into the ways congenial to their society. Oh! for that religious education, in-

struction, and training of the minds, hearts, and bodies of the children and youths of our poor, which shall be based upon true Christian principle, supported by Christian firmness, and carried out with that intelligence and thought which we are using in our common daily business of life.

Few of these intelligent, educated mechanics, visit our chapels and churches. The house of God to them is not a house of prayer: relying upon their own good actions, many pass from this stage of existence with faint prospect of eternal bliss. The Sabbath is spent, if not in work, yet in continuing the same mental pursuits and reading which occupy their attention in their spare hours during the week, or in visiting their friends to prepare for some meeting during the coming week.

Religion with them is not of faith but of sight: the truth is, matter is their chief study. With principles they have little to do, and when so, believe all is to be effected by certain mechanical operations on the minds of men: unwilling to take into account the solution of the most difficult problem, the effect of these in combination with the variable passions and affections of the hearts of men. If they look at the prison calendar, it is to see the proportion of the sentence to the magnitude of the offence, though these things make little impression, save when the offences committed are of a political character.

Amongst the families of the mechanics are many of the numerous dressmakers and factory-workers, who are not always wanting in acuteness to business, we would say, to intelligence and education; but to this less attention has been generally given than to that of their brothers; and, after a tuition so meager, what can we expect? Much as may have been done by the government in helping on the improvement of the factory-workers, much more still remains to be accomplished by voluntary and individual exertion. The mother, not cognizant of the great responsibility devolving upon her in bringing up her children, and knowing with what little respect she was accustomed to treat her own parents, allows her daughters to run their own course, scarcely ever tendering them her advice; or, if so, it with a coolness not calculated to have any effect upon the girl's mind.

The instruction and education of these, who form so large a portion of the community, being so greatly neglected in their youth, is a subject which has not yet, in any way, fairly engaged the attention of the philanthropist. Whilst in everything else we have been progressing in some degree of harmony and consistency, we have fallen very far short in this particular instance; and it has produced a most baneful effect upon society. With the majority reading is distasteful, and history little known; for that gathered at school is soon forgotten in the busy

whirling scenes of life: the newspapers are not often read, so that they have no method of keeping up and enlarging their knowledge, but through the casual conversation of their friends; and what of logic and general penetration into the principles of the actions of mankind is known amongst their associates of the other sex, is with them totally wanting, so that they are unable to detect much artifice, plausible insinuations, or the deceptive snares by which they are often enticed. The reasoning faculty of man, the development of which is so necessary to all progress in society, is not with them found to be so deficient in itself as is the training of it to exercise its commanding influence over all their actions; and the families feel too much the effect of this neglect in the immoral life that so many pursue. Some few are, in our Sunday schools, assisting in the great work of religious extension and education; and truly this is good: all that we can hope for is that there may be as many thousands as there are now hundreds, and that self-education, even here, may be more fully cultivated.

Our policemen and railway porters, &c., are men generally of more temperate habits, being obliged to have a character before they are admitted to their respective offices. They are men of a tolerable degree of intelligence and education, and their homes are those corresponding to the better class of laborers, who are industrious and careful. Their habits are more regular than any of whom we have

before spoken, which is occasioned by their work, as also by that restraint which is found so beneficial in a degree to all of the poorer class. Amongst this portion we have powerfully illustrated the benefit of rewards for good conduct, in the hope that is enjoyed by many of attaining to more confidential and lucrative offices, as also the future annuities which are frequently in prospect when old age shall arrive upon them.

But to pass on to our cabmen, ostlers, &c., who form another large class: men who are great frequenters of our public houses, and, from all that we can judge, assist, in a very large way, in this too greatly extending trade. They engage in continual occupation, and find no time for attending divine worship on the Sabbath, which is at once a barrier to all religious improvement; and we think there are fewer of them who acknowledge any religion than of those in the other sections of the poor. This subject requires the attention of all the members of our Christian churches, and the especial consideration of those Christians who are in the habit of using their conveyances so much on what should be a day of rest to all men; for however it may be said that they can serve God as well in the cab or in the stable as in the place appointed for his worship, yet we do not find that they themselves practise this, else indeed why encourage any to come to hear the gospel at all. In conversing with them we have

observed that many are required to take people to church or chapel a few minutes before the appointed hour for service, when it would be utterly useless for them to attempt to go there themselves; for so short is the service, that by the time they have arrived home and returned to worship, they are required to prepare to bring perhaps the same party back again. Surely, the least that our friends can do in such cases of necessity, which may sometimes occur, is to give them opportunity of attending themselves. We cannot but think that consistency in these matters would have a very great effect in doing essential good to the cause of Christ: were the parties who require carriages to use only those obtained by order from the stables, instead of those standing in the streets all day, and then give them the requisite time to go or return from worship, by being a little patient in their demands, many evils might be remedied which now offend us in other forms of sabbath desecration. If public men are wanted, then let them be sent for, as many of our surgeons are, who frequent the worship of God almost as regularly as any of the other classes of society. Give the men the opportunity of serving God, and our duty will not be compromised by their non-attendance; and we shall be able more fully to notice their moral and religious character, which at present, from the very obstacles placed in their paths to such improvement, is so far behind many of the other portions of the community.

The next large and influential body of men of whom we would speak, is our colliers and miners They are in most part men, who in proportion to their wages, possess, we suppose, the least amount of instruction and intelligence of any portion of the working class; this is not surprising, as many have entered on their work at a very early age, and are excluded from the other classes of society. Very few can either read or write, so that they are easily led into strikes by those who pretend to know much of commercial pursuits; unions are formed, to carry on these, as is the case with others of the working classes, to which they subscribe when in work so as to be able to hold out the longer, when, according to their ideas, quarrels with their masters are necessary. They cannot yet see the folly of so doing; kindness, firmness and discussion are of no avail; ignorance produces stubbornness, and a few of their own class who have a large gift of rambling eloquence, with little knowledge of affairs, exercise more control over them, than all the persuasions of art, or the arguments of reason and truth, when used by their masters. There are a small minority who do not belong to these unions; and as laborers during the strikes have been brought on to do the mechanical part of their work, this minority is increasing: but if they attempt to work, not much less than their death is contemplated; and a scene ensues calling into operation all the passions of hatred and anger

which one might have hoped belonged only to the American Indian or African warrior.

The following is a practical illustration of the way in which some of these affrays are carried on, extracted from the Mines' Commissioners' Reports for 1846, Northumberland and Durham District. "The strike commenced on the 5th of April of that year (1844); on that day nearly the whole of the persons employed below ground in these two counties, amounting to upwards of 22,000 men and boys, ceased work; and it was not until the *end* of July that they resumed their work in their usual manner, and on their masters' terms.* It was the fourth great disturbance of labor that had occurred in that district since 1826."

Of the strike the report goes on to say, "The intimidation was in many instances of a violent kind. Guns were discharged at night into cottage windows. Men refusing to join the combination were ill treated at or on their way to work; their gardens were destroyed, or their tools taken from them and broken; one man was thrown over a bridge twenty feet high, into the rocky bed of a stream; and various annoyances of a minor kind were resorted to by the disaffected."

The exclusion of boys under ten years of age, and of all females, is operating for good; as the women

* The consequences of the movement have now fully developed themselves to all concerned.

are now more occupied in attending to their families than formerly, which has already considerably improved their condition; but so long have they been accustomed to work, and so deeply rooted are their habits, that it must be some few years ere we shall be able to see that march of improvement among them we could desire. In many instances, their homes are much more cleanly, and instruction is occasionally given to their children; yet for this many have a total disregard, and care nothing as to their future welfare. From the Report of 1845, "it appears that there are belonging to the Flockton Colliery (West Riding District) forty-nine boys, and fifty-nine girls, between five and ten years of age (that is before the boys are allowed to go to work.) Of these, twenty-one boys and twenty-three girls attend day schools; consequently twenty-eight boys and thirty-six girls, (sixty-four out of a total of one hundred and eight) are growing up without receiving instruction at day schools." This is not on account of poverty, or among those who are the most ignorant, as may be seen from the following circumstance occurring in the same colliery, (as per same Report.) "W. Watson, who was represented to be rather above the average in point of intelligence, was (before the act of 1842) receiving 14*s*. per week for his children; 6*s*. for the girl, 5*s*. for the eldest boy, and 3*s* for the youngest; the girl and the younger boy, he not being ten years of age had then

to leave; he stayed out of the pit a year, during which time he did not go to a day school, because he (the father) could not pay for him, though with the other boy he was earning 23*s.* per week, less expenses 1*s.* 9*d.* per week, clear wages 21*s.* 9*d.* per week; but in a few weeks after, the girl got 6*d.* a day, which made 24*s.* 9*d.* per week, and though the school was only 2*d.* per week, he said, nevertheless 'I repeat what I said before, that I could not with those earnings afford to send my youngest child to a day school. I have a cottage with three rooms, and a garden of twenty rods; the rent of both together is 1*s.* 5*d.* per week. I get a good deal of produce out of my garden.'" This, we think, is sufficient to show, that the habits, both social and moral, of such men cannot be but degrading to society, and which when called into public activity, as in the strikes, exert so disorderly an influence.

As they are with the education of their children, so are they with their religion; very few know or care anything about it, and as a natural consequence, great immorality is prevalent amongst them. The public-houses, with all their associations, take up much of their time; though it is pleasing to see here and there, what the writer did in one of the coal-mines, the dining room (the walls, ceiling and floor of which were of coal,) set apart every day after dinner for the service of God; from which there is reason to hope, that every effort is not in vain in the

Lord to bring about a better state of things. Law and regulations will do a great deal by taking away many obstacles to the improvement of the rising generation, but they never can be expected to heal the soul and stay the progress of irreligion. In some works, swearing is to a great degree abandoned, for which there is a fine imposed; and though they who have charge of the pit may be ungodly men, yet they find that this is a great preventive to many disputes, and operates as a check upon them all. In some parts a small band of teetotallers may be seen; but this, as with most of the other societies for their improvement, depends much upon those who have rule over them in business matters.

Our sailors and soldiers call for a few remarks.

The sailors are frequently those who have lost a father, and having a desire to go abroad and see the world, are sent to sea; they are generally apprenticed when young, and lead, as is well known, lives of a dissolute character, and indulge in the greatest excesses. The lad leaves his home just at the age when his character will be principally formed by that of his associates; and going out it may be for a long voyage, secluded from any other society than those in the ship, his habits and conversation soon get assimilated to theirs; so that the toil and danger of the voyage are soon forgotten when he arrives on shore, and meets with every thing to please his passions and imagination; whilst having none to

control him, but unbounded liberty to what he could have at home. A couple of voyages, and he becomes the sailor, open and frank, yet accustomed to little that is good, but everything to sway him from the right path. It is said, that they are quite a different class of men to what they were twenty years ago, and glad are we to see a few, who, on coming into port, exhibit more provident habits, by placing some money in the savings bank: one of whom, we lately heard, had collected £200 within eight or ten years, and every voyage added to his store; but as yet, this is a solitary exception, for they are easily deluded, poor fellows: we cannot say of them, as of many of the London thieves, that they are "wide awake sort of fellows." The unbounded delight with which land is hailed, and the enjoyments which are open to the sailor after so long an exclusion from society, require the greatest prudence and care, which sudden change, men of the best training of mind find difficult to encounter with safety. The result therefore of their occupation, as also of their having at command so much money after being bound by many strict regulations, is, that they allow themselves the full enjoyment of their feelings, without much regard for the future. Very many of them lose all their hard earned cash, occasionally from ten to fifty pounds, in one day, through their associations on shore; and are then thrown on the world in the most destitute condition. There are those who lie in

wait to entrap them into marriage, and it is well for the sailor if he escape from the net of another man's wife, who not unfrequently declares herself to be single, to take advantage of the monthly allowance she will receive on becoming his wife, though, at the same time, in the receipt of another allowance from her husband who is at sea. In this way a woman has been known (monstrous as the fact appears and scarcely to be credited) to become possessed of seven different monthly allowances at the same time from as many sailors. The numerous tricks by which they are deceived cannot be here related; suffice it to say, that it requires no ordinary faith to credit the testimony of those who have unfolded to us the practises of the landsharks; these being always on the alert to rob them of their all, though the most depraved methods must be adopted to accomplish it. The allowance of spirits which formerly was so usual, is now in a very great measure abandoned; and the practice is found to operate most beneficially in the preservation of order amongst the crew, as well as in the saving of many lives and ships; for it is well ascertained, that the loss of many vessels has been owing to the want of sobriety in those having command.

The soldiers are generally those who, from a reckless course of life, can find no way of getting a living. Many are, in our country villages, literally entrapped by some flimsy colored ribbons, a little drink and

the enchantments of one-sided glory. Few enter the army from any long-cherished love for this sort of calling, as the baits which are held out at many of the public-houses can fully prove; and a pity it is that the government, whose actions ought to be an example to its subjects, should be thus obliged to carry on its warfare at the expense of all morality, justice and religion. If there be any honor at the death of a soldier, why should there be no honor at the birth of a soldier when entering the army. They are, perhaps, better instructed than the sailor, and generally more sharp from their previous habits, having seen more of society; but all those who are acquainted with their habits, and see them in the barracks and in private, as well as on parade, know that, becoming soldiers, they have twofold more influence for evil than before. There is to the public eye the general outward moral demeanour; yet, if we are to believe those, their own companions, who are in a position to see, but not to relate to the public all the circumstances that transpire,—scenes are carried on which only show the full depravity of man; and the effects of which, in many instances, ooze out from their hiding-places. It was well said by a celebrated general, "that they who have nice notions about religion have no business in the army;" but we think he might have well said, that they who have any notion worthy the name of religion never do enter the army; and he who, when there is con-

verted to the Christian religion, hardly knows how to hold up his head for persecution and immorality.

In speaking of our working classes, we have thought it would be deemed advisable not to pass over altogether the practice of those who more systematically defy all the laws of God and man. To speak of their moral, social, and religious condition seems almost absurd; and though all the classes of the community help in a measure to fill up their numbers, yet it is with the associates of the poor that we have to do.

The thieves are they who in their younger days have been neglected, hardened by too great a severity, or whose parents are not firm enough to restrain the budding of wickedness. The pickpockets of London, who form so large a portion, are those who, unwilling to bear restraint, have run away from their father's home, or from their apprenticeship; or whose mothers have died, and their fathers, drunken, idle men, have ordered them about their business, to steal, or left them to follow the seductions of the more experienced thieves: or, it may be, they are the sons of those who are following a worse career than themselves. It need hardly be said that "experience in this, as well as in everything else, makes perfect;" some having been in prison upwards of a dozen times, and at last transported. Many go begging, selling lucifers, and picking up pence in any way they can; or stealing from shops; and, as may be

naturally supposed, are training up to form the next generation of plunderers on society. The following, extracted from Mr. Clay's report of 1847, chaplain of Preston jail, will give a little insight into their training:—"R. S. was the son of parents who used to pray for him. 'I used (he says) to curse them, punch them, and jump on their backs, when they were praying to God to save my soul. I used to say to my mother, "Art thou not going to give me some money, thou devil? If thou doest not, I'll kick thee out of the house." So she said, "I'll give thee threepence."'" "J. T. 'After the first year of my apprenticeship, I had my money for the pocket. I ran away from my apprenticeship. I got work; married; but was as wild as ever—getting drunk, and at last, by thieving, got imprisoned.'"

By day they are generally about the streets; by night they sleep in some low lodging house, paying twopence for their bed, or, in many cases, under carts, on straw, or wherever they can find a place to secrete themselves: school being never thought of. A visit to their places of abode will at once give an insight into their way of living. In a personal visit with a missionary, we found, in the neighbourhood of a nightly refuge, both sexes, of all ages, standing about talking, laughing, and sporting in their way. The elder ones, who were a little better clad, were smoking; and the younger, some only eight years of age, either with hands in their pockets, or playing

at pitch and toss, waiting for the evening, when they can better carry on their work: some few clothed in rags, which one would suppose could not hold together any longer than the day. While following this life they live in a most demoralizing state. That which is looked upon as bad, very bad, amongst the other classes of the poor, has with them a sort of moral heroism about it, which no power can shame them out of altogether; but the gospel, even here, when existing laws prove powerless, is found to redeem and to save. The London City Missionaries' Report, for 1844, gives the result of four young men attending the prayer meeting held by their devoted missionary Mr. Jackson. Two had been in prison six, one five, and the other three times; one was a notorious housebreaker. All being in a wretched condition, they were clothed. "The missionary saw them daily at his own house, and exhorted, instructed, and prayed with them. They were subdued and won by kindness. The treadmill and prison had failed to reform them; but the gospel, from the lips of a devoted missionary, accompanied with divine power, created disgust at their sins, and at the consequences they had brought upon them." But the mass is still the same; time alone will never wear it out.

The beggars are almost akin to these. Of all the poor these are the most barefaced, and the worst with whom the missionary has to deal. To cultivate

the art of begging is their trade; but they condescend now and then to take a crossing in the street, and sell a few lucifers. They are mostly Irish, who dwell together in some of the worst places in our towns, and follow their own profession, whatever be the state of trade: yet it is not to be supposed that they are the most needy of the really distressed poor, as the following specimen, given to me by undoubted authority, will convince our readers to the contrary:—A man, having finished his day's work—that is, standing begging till nearly dark—buys a little tea, bread, meat, &c., enjoys his repast, changes his clothes, washes himself, goes with his associates to the theatre.—This has been known to have been his custom for a length of time; and though all may not be so successful, as of course there will be those not quite so adept as to make so good a day's job, yet of forty or fifty families visited in one locality, there are to be found four out of every five who are beggars, and all these without much shame acknowledging it; and now, that it is being put down by the police, they say, they know not what to do for a livelihood. Nine o'clock is an early hour for breakfast with them, and ten and eleven are the fashionable hours for their going to business. These beggars go wandering about from town to town, and are not the less to be dreaded than many of the thieves—the one system being but an ally to the other. Some of them have been in-

mates of many of the unions and workhouses in the country under well-practised devices and strategems. Information of these schemes is conveyed from one gang to another, as to the best method to be adopted to gain entrance into the places of refuge or workhouse in the town to which they are travelling. In this way they become regular traders on the community, and live, if not upon their literary attainments, yet by the ingenuity of their own minds.

The deplorable state of a number of the female sex demands a few passing remarks. Their career is downward, and all the haunts of vice and wickedness are open for their reception. Many who at first have scorned to lower themselves, are, after a very few years, reduced to the very worst condition. It is astonishing to see how human nature can fall and rise; when we contemplate on the one hand the Christian excellence of many devoted members of our churches, and again look on the other to this class of individuals. As far as can be judged, from the best information, three-fourths of them are under twenty-one years of age.

In our large towns where there are concert-rooms in connection with the gin-palaces, they are to be found congregated together in numbers, nerving themselves with drink, to appear in public in elevated spirits; yet when brought to themselves in secret, are dejected and cast down, many having declared that they are obliged to partake of these drinks to

cause them to forget themselves for a time. To show that they are not altogether dead to every feeling of truth, when addressed in a solemn way, the missionary before referred to, informed me that having called at a house one day where nine of them were in the room, they shut the door, intending to keep him there; but he espying a Bible, opened it and addressed them, when all hung down their heads; three wept much, and one, at least, is now a good member of society. No! from all the circumstances that transpire every day amongst these much to be pitied of our race, we have no doubt we speak the truth when we state, that they feel the pangs of sin more than the swearer, the drunkard, the thief, or many murderers. Woman, though aroused to all that is evil, has still a woman's soul within her breast; and the remembrance of sober happiness stings the conscience oft and frequent; while of many it may be truly said, their heart is of stone, and their feelings seared as with a red hot iron.

These are members of society, who from their youth, when virtuous, do claim, as rightly they ought to expect it from its hands, some privileges on account of their age and weakness of their sex; yet now in their wretchedness they are to have none. The family not only deserts them at the very time when they most need aid, but, scorning them at once, throws them into one common heap of outcasts; not a single friend is left to them on earth. Christianity

may do for others; but, for these, the shame of being connected in family relationship is to destroy every social tie, every endeavor to prevent them going further into ruin or to rescue them from their condition. Mothers of England! they are your daughters still. Sisters and brothers of England! they are your sisters still; and as such, to prevent the present curse upon our land, they must be treated, ere we can expect to raise the great body of the people, and practically exemplify that we are desirous of forgiving them their trespasses, even as our heavenly Father forgives us our trespasses. In this way shall the gospel, the whole gospel, and nothing but the gospel undermine the kingdom of Satan, and prove its efficacy in the winning of many souls unto Christ.

CHAPTER II.

PRINCIPLES OF THE WORKING CLASSES.

Who are these?—How they use their Powers—Their Principles—Indulgence of the Passions—Effects—Socialism—Infidelity—Easy Men—Active Men—Christians—Imprudence—Isolated Class—These things cannot remain as they are.

SEEING then these things, and desiring to look at them in a Christian spirit, and on the gospel plan of salvation, we enquire, Is it desirable that such a state of things should exist among the laboring classes? To some perhaps it may be; but to the true patriot, who desires the well being of his country, we think it must be otherwise. In bringing these classes before our minds in a somewhat concentrated form, we find more than one half to be men and women who, if they can read, are not able to do so with any degree of pleasure to themselves, so as to derive much benefit therefrom, or to better their own condition or that of society. Whether or not this be considered an accomplishment, yet it is generally allowed at the present day, to be so necessary, that it is impossible to improve any one's condition without it. As for writing and ciphering, the majority are entirely unacquainted with them. Few are found to have

any command over their own passions or affections; in many cases they are ungovernable by themselves, being only repressed by outward circumstances: and those who do not belong to the multitude, allow themselves occasionally to fall into excesses, though perhaps not to an equal degree. The love of drink and the unlicensed indulgence of their passions are two prevailing features. The majority of those who are educated, so far pride themselves on their intellectual attainments, that they forget they are but limited creatures: they would bring down all the laws and powers of an infinite God to the comprehension of the finite mind of man. And, summing it up in a few words, we may say, there exist ignorance, imprudence, and immorality to a great extent; neglect of family rule, and of those duties that God has ordained for man; and where there are not the former, seldom is it that there are the latter. If it be desirable for the poor to continue in their present condition, then the principles upon which it is based must be in harmony with our judgment, and bear the appellation of that which is good. And what is ignorance, but mental darkness and want of knowledge? He is ignorant who has the power to see and understand what is being done in the world, and does not exercise that power. A man that is born blind cannot see; having no power of vision, he has not had it given him by God: but the man whom we call ignorant, has the power of seeing and of

gaining knowledge; it is born with him, and as he grows it grows in strength with him. These men are not idiots; they are not men who cannot exercise their faculties. It has been proved, beyond doubt, that however degraded man becomes,—however barbarous, wild, or ignorant,—he still retains the power of acquiring knowledge, and of understanding most of the transactions that occur in the age in which he lives.

Now let us look at the multitude of beings that are moving along in society. Are they men, women, children? or are they the beasts of the field and cattle of the towns? The desirableness of their present condition may be disputed, but no one for a moment disputes that they belong to the race of mankind; each having an immortal soul, with the power given to it by God, from its very birth, to think, to reason, to remember the things he has seen almost from his earliest childhood; and to look forward to those that will happen in futurity. He has power to speak, to see, to hear, to feel, to move, and to act out the great things of life entrusted to his care and management: nay, more, he can exercise these powers, both separately and combined, for any purpose that he may need; and faint though they be, still in all of whom we have been speaking we may say, they are there; with no fewer essential faculties of power in the peasant than in the queen, in the most ignorant than in the wisest man of the

land. In the latter you do but see a greater exercise of that power which in the more common individual man is put forth in less degree. These are the beings that form the working classes of England. They are not idiots, they are not deaf and dumb, they are not blind. They all have the powers; and, what is more, they all use these powers. Show me a man, woman, or child who has them, and you show me one who uses them, no matter what his station or circumstances may be, rolling in wealth or steeped in poverty, you see that man using the powers he possesses. Is it wrong to use them, or is it right? Whence came they?—from heaven or from earth, from God or from man? God made man, and He made him what he is. He gives man all he has, and what he has is given to him to use: and in the pages of Scripture we find a passage to this effect, "Whatsoever thy hand findeth to do, do it with thy might." And repeatedly do we read, that God requires us to employ these talents with all diligence; not just to use them and remain in ignorance of the strength to which they may attain, but to bring them out into their full and complete action. In what way, then, do the men of whom we have been speaking use these powers?

The man in the country, who is comparatively excluded from society, exercises his mind as his occupation requires, but little, and that little falls

into one regular system. See here the condition of him whose mind is uneducated, uninstructed, and ungoverned as to its use: his thoughts are engaged upon a small and contracted sphere, and though there are around him many things which might and do attract the more educated man, yet, to him, their beauty and grandeur, their power and the adaptation for the purposes for which they were made, are lost. His father has probably been his greatest instructor, and from him he has learned what he now knows. Certain facts have been handed down in the family, from time immemorial; and the way to work and earn his bread the lad learns imperceptibly, because from his earliest age he has been amongst those very things which now engage his attention in his more advanced years. He goes to work, therefore, with very little concern, as it is the custom to check any idea or power of thought which he may throw out in conversation; to impress upon his mind that the things which have been, and the ways in which they are carried on, bear the impress of the experience of ages; seeing, also, that his masters attempt no change, it is folly for him to make any alteration. The youth, therefore, growing up with these limited facts and ideas, becomes little more educated at threescore than he was at twenty years of age. During that time he has gained experience; but this in its full measure cannot be handed down to his son: for, by the time the man

is forty years old, his own family have risen up to become a part of the next generation, and what the now old man of sixty has gained, is lost upon the community; his former acquaintances having nearly passed away, and little influence has he over the young. By this system, the mind is either checked in its growth or blighted in its opening. And the same principles of education and instruction we see exemplified amongst all the unlettered classes, whether in the country or in the town. The only difference is, that the former are not quite so intelligent, or ready to bring their powers into action, as the latter, who have so many things to attract their attention, or fix their thoughts and call them into exercise.

There are yet those having a moderate degree of education, and perhaps instruction, whose occupation is something above the laboring class, and whose minds are more engaged in the prosecution of their work: the mechanics, or others, who though laboring with their hands for their daily bread, are required to exercise their minds to meet the various positions in which they are placed. These break up the fallow-ground of ignorance, and receive not the past as their guide without first sifting it well, though too often straining it out of order; and by reading, writing and conversing, gain that experience which the others throw away.

But God made man a governing being; and all

men are governors, to a greater or less degree. The command which God gave, when first He fashioned man, was, that he should have dominion "over every living thing" (Gen. i. 28); and man was made accordingly, having powers that might be used to bring into subjection all things around him. The things of earth, the animals of creation, and his own offspring, are all subject to man. And what sort of governors do the working classes now make? We cannot expect that they can have much control over their words, feelings, or actions; knowing that these must be governed by reflection, and a training of their will to the will of God. The man in the country may be, perhaps, more fond of his family circle than he in the town; yet both allow themselves to act without much control: and when otherwise, it is by the force of circumstances, and not by their own effort. The affections are moderated neither by reason nor by prudence, and are thus carried into those excesses which result in that most immoral condition we see so prevalent. They are all devoted to self-gratification, regardless either of health of soul or of body—regardless of society around, of his marriage vow, his wife, or even those whom he has brought into the world: these are as nothing, provided he can only gratify his passions. Whether educated or not, is to such of little consequence (the exceptions are few): he allows himself full and unrestrained indulgence of his animal appetites; and

the being, that might be a man, sinks below the brute creation. He acts as though the things of earth were made alone for this, and he made only for himself. He is the man for to-day; to-morrow may provide for itself: and though most unwilling to bow to the standard of the Cross, yet he quotes and perverts the texts of Scripture to his mode of living, thoroughly carrying out the principle, that "sufficient for the day is the evil thereof." Nay, he but applies this as far as it suits him: for his own evil rests not alone on the day; it remains with him, in most cases, throughout his existence.

His temper is in accordance with the above—allowed to act just as nature formed him, or, rather, as he has become formed in growing to his manhood. It is by no means the most sober. With such persons you cannot calculate, for any length of time together, how far they will be peaceable or not; their feelings being acted upon so much by circumstances. Are these pleasant, agreeable to their present state of mind, in harmony with the movement of their souls,—it is well: but when anything occurs in their families to displease them, a scene of uproar is very frequently occasioned; and by the customary attendants at the beershop, when there, little or no control is felt either from the law of the land or from loss of employment; unbounded license is taken, and the reason of the man is lost in the ferocity of the animal, which too often cannot be

excluded from the public eye. The strike amongst the colliers is, we may hope, an extreme case; but one which would often occur, were the beginnings not soon repressed by the civil power.

Now look at the power of speech—one of man's noblest powers. With this carried out, in all its beauty, what can he not command? And yet how is it generally used? The language of the uneducated is suited only to the surrounding neighbourhood, or to their associates; and the conversation of those who are educated, is by no means limited in duration if in quality. To be silent when necessary, and when speaking might arouse their feelings and bring them into a position, which, on a second thought or calm reflection, they would shrink from,—belongs not to them as a class. When speech is used, it is seldom for a good purpose. Self is their theme; and if emphasis be wanted to any expression of the heart, to some thought or particular description of anything, how frequently is it given by an oath or a curse! To bless the God who made them, or to praise His holy name, is as foreign to them as possible, save it be done with that degree of irreverence which, though expressed as a blessing, is often turned into a curse. And, were the conversation sifted as it might be, how much should we find not only derogatory to the word of God, but tending merely to please the imagination without strengthening it in

that which is good; and to gratify those desires which, when carried into action, are so baneful to the true interests of mankind: how much that is totally useless, either to the individual or to the hearer. It serves but to while away time; of which none of us have too much, and which, one would think, flies fast enough without the aid of this noblest power of man to hasten its departure. With the female at home, having charge of the family, the tongue may be used in reiterating, again and again, to some unconscious delinquent, her will of to-day; which to-morrow changes, and again do angry feelings call it into use, and with what effect our readers are the best judges. At other times its sweet accents have calmed the working philosopher, and given forth the words of healing to the heart of man. Here and there it is used, in no measured terms, to her partner; or, vice versâ, in the language of entreaty and desire for him to give up the alehouse, and pursue a life of sobriety and peace.

We now propose to consider the effects and results of the principles, sentiments, and practices of the working classes; towards what goal they tend, either for this life or for a future. The powers man possesses were given to try him, and to see how far he would use them for the purpose for which they were ordained by God—viz., to glorify the Triune Jehovah; and using them rightly, a future reward is open to him: but if he will neither obey his laws,

nor accept of the provision offered to him by the gospel, a final retribution and punishment will be awarded. It is a matter, then, of no small importance to consider the tendency of all these things: how far they are for good or for evil. Selfishness, with all, predominates; and whether it be connected with ignorance, or combined with partial instruction and education, its tendencies, when not curbed or held in obedience to some higher principle, are found in all cases to have effects the most demoralizing.

All men, they assert, have a perfect right to the full indulgence of their passions; but they being poor men, have a more particular privilege, having fewer of the enjoyments of life than those better circumstanced: or, it may be urged that, youth being the time to enjoy oneself, there is nothing like seeing a little of the world's doings, with its follies as well as its wisdom. This principle and sentiment we all must see in but one light, and trace to its own source—the desire of man to cloke those practices, which he knows are not according to divine laws, with some subterfuge of his own, and the present pleasure which he enjoys in following the instincts of his animal passions, without any regard to that which is in futurity. There may be some mixture of truth in this reason (as they allege) for so doing; but the principle of indulging the passions without any regard to law, is as bad in its source as it is mischievous in its effects. In times

past, when the Bible was not circulated, when the gospel was known but little in the land, or when the laws of society and government were not so much opposed to these practices as at present, this might have arisen from ignorance, and with some little truth have been alleged to have been the cause: but, knowing these things are, as they are, though very imperfectly done as yet, we are inclined to think that it principally arises from their weakness as men, or from their bad training in their youth, with the customs and practices by which they find themselves surrounded,—combined in every case with man's natural desire to be free and unfettered by any laws made by his fellow man, or by those made by Him who reigns on High. This principle, though having its influence upon all classes of society, operates especially upon the young workman, in destroying that sober enjoyment which he might otherwise possess, and in exciting him to give up everything else in order to carry it out; but he considers not the effect of this course upon his surrounding companions, on his relations, or on his own physical constitution which he is thus breaking up year by year.

The practice is one condemned by reason and religion; and so many are the commands against it, that we adduce but one as a sample of all the rest: Rom. xiii. 13—"Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying;" and

our reason at once accords with this divine precept, when we see the effects produced by such depraved and vicious habits. The man gradually goes on from bad to worse, and happy is his lot if he chance not at one time or other to fall into the hands of the keeper of the peace; the first offence leads on to others of more serious character, and we enlarge our prisons and our workhouses to meet the increasing number of criminals in our land. The effects of such practices upon the man himself are to shorten his life, and bring about much of the disease which is prevalent amongst the poor; to introduce a habit of laziness and neglect of work, when he happens to have a little to spend in his old ways, which at once raises up a set of men who live upon his follies, and may be truly termed the non-productive part of the community; and prevent him from taking that opportunity of rising in this world, which so frequently presents itself to the sober and careful. The man becoming habituated to this mode of living, generally continues it when married (though an exception may occur of more temperate habits); and if the family increase, the effect is evident in the internal mismanagement, and neglect as regards their moral, mental, and physical condition. The children have full opportunity of seeing and hearing the results of these principles; and by the natural association and power of a father's position, they look forward to the enjoyment of the same un-

restrained liberty. They are prepared for this, by being allowed to go on in any way they please, with that education and support they may chance to receive from their neighbours, or from any other of the better classes; so that they are trained to exist by the crumbs which fall by the wayside, or by a more dishonorable method, that of stealing. In many instances are they sent about to do this; and in others leave their parents' home, such as it is, and wander abroad with those a little older than themselves, by whom they are gradually initiated into idle, mischievous, and criminal pursuits.

Another effect is, that the temper and feelings are aroused to the committal of frequent violence and murders, which now and then call for military interposition. The man is easily carried beyond the balance of sobriety: his pride being aroused, and having but little respect for his own conduct, he at once, without much deliberation or thought, plunges into a quarrel; and, as words are not strong enough to quiet the animal passions of his opponents, he has recourse to its settlement by physical force, destroying the peace of the neighbourhood, and giving full proof of his disrespect both of the laws of God and of man. Engaged in this dispute, and losing all command of himself, being strengthened for the occasion, and everything else of either reason or morality being thrown aside, he becomes the victim of another's strength, or the de-

stroyer of another's health. The trial of their passions is seen when they are out of work, though numbers bear their privations with a manly soul and enduring fortitude; yet, amongst those whose feelings get the mastery of a better judgment, some may be found pursuing the course of a thief, or a licentiate training himself for something more desperate, and sitting down in his calm moments to deliberate upon the attainment of his end, by nothing less than summoning all his powers to the destruction of life and property; and, with a few, nothing is too fiendish, nothing too abominable; they know no medium, but give their whole powers to the work before them.

Consider now the effect of this indulgence of the passions when these parties are associated for the removal of any real or imaginary grievance, especially if there be the least grounds for complaint. Being accustomed to such extremes in their own affairs amongst themselves, it is not to be expected but that they will exercise their powers in a similar way, when dealing with matters in which those above them are concerned. Is it in reference to their strikes for more wages? To their movements against any political wrong or grievance under which they may be suffering, or to the exercise of their power at elections? In either of these positions, reason will affect them but little; they are not ready for any compromise, or to allow that freedom of

opinion which they wish accorded to themselves; and, being ignorant of the true nature of the cases, and bent upon the acquisition of their object by the means which they have first determined to adopt, that which when combined with fairness, reason and wisdom, would be looked upon as decision and firmness, becomes, when carried into the extreme, the obstinacy and despotism of a mob: they thus become disquieted and discontented, and are at any moment ready to take the government into their own hands, which would issue in the creation of disorder and the breaking up of society. We would not wish here to be misunderstood, by inferring that there have not been, and do not still remain, many great and glaring grievances to which the man, who is poor and conducts himself rightly, is yet subject. May the good time soon arrive when right shall overcome might, and the poor as well as the rich bow to its just supremacy.

This criminal indulgence tends also to sear the conscience, to darken the mind, and to pervert the judgment, so that upon matters of an intricate nature, requiring their deliberation or their decision, they are unable to discern the right from the wrong. To steal, to lie, to murder, are plainly wrong; but through such a strange mist have they to look whilst in their present condition, that we might almost say it is impossible for them to judge rightly upon many subjects, in which, otherwise, it would

be proper and just for them to engage. And when perchance they are placed in a position of power or command, the same spirit still governs their movements. The power at elections, when they have any, is used, not to forward what they consider to be the side of right and truth; but he who wishes to gain the vote must bribe, and succumb to their demands for pampering their appetites, or satisfying their thirst for drink or for money. This is also seen when one is made foreman over others. There is not the mistake alone, which men unaccustomed to have such power may commit; this in itself, with one of a proper temperament of mind, and right observance of common sense, is soon remedied; but the authority being used in the same direction as the influence he previously possessed, gives a fresh impetus to indulgence, and is exercised too frequently rather against those from whom the foreman has risen, than in their favor; by increasing their burdens, or, it may be, by treating them with drink in addition to their usual wages, so as to obtain more work than ordinary; and thus is the drinking system more largely developed, at the expense of all right reason and morality. Those who in any way study the minds of men, and the effect of the disproportionate exercise of the desires upon the conscience, know well that the course pursued by most of the poor does not enable them to judge rightly upon many of those questions which daily arise before

us, and in which there are involved many things relating to the future, as well as the present well-being of society. We cannot forget also that, in proportion as the parents lead lives of temperance and sobriety, so, in some proportionate degree, does it affect the offspring in their mental, as well as their moral and physical constitution. Fully to go into the proof of this is not necessary here; it is established beyond question that such is the natural result. Of whom do the parties in our gaols and many in our workhouses consist, if not principally of those whose parents have led lives in accordance with such results? So that we may fairly state, that the tendency of such a course is not only to lower the man himself, but all those with whom he is connected.

Regard now the tendency and result of such a course in reference to a man's future state. The preaching of the gospel or the teaching of the Sunday-school, which at first was heard, if heard at all, with somewhat of thought and consideration, is in a very short time treated with scorn and disgust; and the heart becomes hardened, if not to every feeling of kindness, yet, in thousands of instances, to every feeling of religious animation. The youth, who might have been serious and thoughtful, grows up, giving way to his own desires of selfish gratification; and, when a few years have rolled over his head, is either carried to the grave with no hopes of eternity,

or lingers on, feeling as he grows older that his soul is living in a prison, in the interior of which there are implements which he can use to make that prison a home; but so long have his powers been accustomed to make the doors of the prison-house more sure, that he has lost all heart to free himself, and rejects the offer made to him in the gospel, because he will not succumb to its directions. And though old age creeps on, and the fire of youth is quenched, yet there the desires remain, only wanting strength to renew them again as in days gone by. The old man lives a specimen of what the man was, and what he becomes without the grace of God to cheer and build up his hopes for an eternal state; and to all appearances, as far as mortal man can judge, dies not to live, but to die. His god has been his belly, and it would be well for him if the destruction of the body were the annihilation of the soul; but, having reached the goal, if any reach it, apportioned to all who believe not on the Lord Jesus Christ, he goes to that master whom he has served on earth, and we have no power, if we would, to alter his condition; he is beyond the reach of man, beyond the reach of the gospel.

But this is only as far as he himself is concerned: during life he has had companions whom he has encouraged in their career of sin, and his influence upon them has not been without avail for eternity. If strength be in unity, unity here is strength; for

he has strengthened the seal of their doom by his voice and his example. His future life will not be that of a hermit; the now discordant cursings will assist but too powerfully to embitter the remembrance of the past. And what shall we say of the effect upon the future state of his children? Surely, if education has any effect upon the temporal or eternal state of mankind, education which is in accordance with all the tendency of man's nature must work for a curse upon those who are so nearly related to him. These principles and practices, therefore, lead not the man alone, but all with whom he is related and associated, to a fate from which every one would desire a deliverance; and it is only by the power of the gospel that exceptions to the general rule occur.

We next come to remark upon the principles, sentiments, and practices of those who are more educated and instructed, and who follow their own reason, without bowing to any higher authority than that of man, and who are not governed by any moral principle or religious precept. We are obliged to speak of them as infidels, because they openly and avowedly reject the Scriptures as a revelation from heaven, and make it the business of their life to oppose them with all their might. We cannot here enter upon all the changeable forms and systems into which this unbelief, when acted upon, leads its votaries. In different ages and countries

it has led men to form many various notions, and to give many shades to their line of conduct. The moral principles, the religious zeal, and the public opinion of each have, in a great measure, influenced the views which these parties have held. In the present day, Socialism, amongst the working classes, if not existing in all its strength, has yet left behind it the fruit of that seed which was sown to so large an amount twelve or fourteen years ago. It has had its day, and short was its influence, never again, we hope, to hold up its head in this country. Its principles are those based upon equality. It is assumed that all men are equal, and that all men ought to unite in sections to form societies to co-operate the one with the other, each one receiving the same remuneration as his brother, and the manager of each section is to associate as one of the number. They are now dispersed over England, and are not to be found in such bodies as heretofore. About eight or ten years ago they who openly discussed those principles in the workshops, were discharged from many of the factories; for had they been allowed to proceed, there would have been as much insubordination in our factories as at this present time is seen in our mines and collieries. It was, therefore, wisely checked by such means; yet there are even now many among them who quietly hold on their way, though not having such influence as in times past.

Many of these men have cultivated their minds,

and are sober and industrious, fond of reading and arguing; and not unlike in their sentiments to the infidel. With them man is a rational being; lives, dies, and is no more: they trace nothing to a first cause, nor do they believe in the existence of a God. To admit that there is a God, a moral and intelligent Being, uncreated and infinite, would be, say they, to believe that which their limited capacities cannot prove from nature itself; and that the race of mankind should have had so many different religions, is to them a proof that all religion of itself is bad, and ever has been used only to keep man in subjection to a certain priestcraft. From all our conversation with them, we can here truly say that most of them have not taken the trouble to read any arguments which are opposed to their own views, or which may be offered in favor of Christianity: many of them are men of thought and reason; and in proportion as the mind is developed, so we find them using their powers, not so frequently in the investigation of science or of art, as in opposing religion and assisting in politics. In the examination of these subjects they are men of reading and of intelligence; yet they have gathered their views of religion more from the practices of professing Christians, than from its principles as exhibited in the life of our Saviour. The Bible is treated as a book of man's composition; separate parts are analysed, but not brought in connection with the

others by which their true meaning can be seen. In fact, allowing them to come to the investigation with as impartial a mind as possible, we see what man's powers used in this direction will accomplish, when not guided by some higher principle than that drawn from himself. In their rejection of Christianity, and of a supreme Being, we find, as a natural result, that morality is quite a secondary aim in all their endeavors: their whole time is given to the cultivation of the mind, as, by so doing, they imagine that all other beneficial results will be obtained for which man is destined. If the outward rules of morality are not broken by them, they assign as a reason that it is irrational and prejudicial to themselves.

None will deny that to educate the mind, to strengthen the intellect, to expand the reasoning faculty of man, is good; but when carried on by itself, without any reference to the affections of the heart, or to the moral development of man's character, it is generally found, whatever may be said of the power of man's mind to govern his feelings, that it falls very far short of the theory put forth: and these individuals themselves are found too often relapsing into the indulgence of their own desires. They will not suffer religion to have its course; for should they detect its impress on any scheme or movement, it is considered most uncharitable, and therefore cast aside: but, divest it of all the spirit

of godliness, keep that far away, and it may meet with some little encouragement. They will not admit, that it is by the observance of religion that England has now grown to her present state of excellence; although Christianity has been so long established, and has in a measure, with many of them, used its influence to form what they have worthy the name of morality in their character, yet having arrived at their present stage of life, they cast it off as an old garment: and forgetting what the past has done, they throw contempt on all those things which have not their origin in the present day. Intellect is their god, and their own intellect is their family god; and as a greater than man is not acknowledged, they are treated as gods who come nearer to their own apprehension of truth. One of the worst effects of Socialism is the weakening of the family tie; to them there is nothing in it sacred, nothing which seems to inspire them with more respect for their own kindred than for others. Of course their children are sent to school, yet they have no allowed moral or religious training; and there is even not that degree of interest and importance given to their education which we might have been led to suppose from their intellectual character, and the importance they attach to its development above everything else.

The effect upon the man's companions, when once he gives himself up to these sentiments, is, they

look up to him with some respect as a leader amongst those who are not so adept at it as he is; so that, do you bring any argument or Scripture to bear against their evil practices, you are referred to him for an answer. By this means, he assists those who indulge in drunken and licentious habits; for being one of themselves, and able, as they are willing to suppose, to meet the commands of Scripture, which one might adduce against them, they consider that your first object is to meet his arguments, he having given these things more attention than the others; yet, hearing these during conversation, they are too glad to store them up as weapons to use when they shall find it necessary: but feeling, from their own glaring practices, the truth of Scripture, they will not profess themselves altogether what they are practically, infidels. The influence of such a course, therefore, if not causing the infidel so fully to indulge his own passions, is yet given indirectly to support the practice in others; and when out of the shop, it tends to incline those who would go to divine worship, to attend on the Sunday evening some lecture of his own party, or, in too many instances, one on any other subject than that of religion. The arguments of the infidel are so specious in themselves, that many of weaker minds are led away to join them, as well as a few kindred spirits from among the middling classes; whereby they are the more enabled to assist in any project

having for its object the lowering of the tone of Christian truth and principles.

If engaged in politics, little respect is given to the position of society, which any may hold who possess perhaps not so much intelligence; and, according to the equality which should exist by their rule among all, they endeavor to level society into one association co-operating together. We have not as yet seen any nation, or any large body of people, conducted upon their principles; yet knowing, as we do, that in every nation there are always some who will not conform to government, we should presume at once that these principles could not at present be carried out to any extent. As regards those who, when placed in authority, cast aside all revealed religion, the world has seen enough of the destruction of all order, and the overthrow of that state of society, whilst based alone upon the mighty power of man's unaided intellect, to warrant it never again to desire that such men should govern, producing such a state of things. The effect upon those who profess such principles, is generally to make them overbearing towards others opposed to them; particularly the young, who reject altogether the experience of those older. This is, in a great measure, to be accounted for by the fact that little attention is paid to the tempering of the feelings, or to the bringing of them under some moral rule or religious discipline.

In these cases, where the passions are governed without any regard to the high and noble principles of the gospel injunctions, the effect is to give more power to the mind in order that it may be fully exercised against the gospel; so that, though the man does not revel in licentiousness, and by the full indulgence of his animal passions set at nought the great gift of God; yet he assails it with as much more powerful weapons as the mind is more powerful than the body. The direct and immediate effects of the former are confined and limited to their companions surrounding them; those of the latter know no bounds of town or of countries, but diverge themselves into all the various channels which are open for their reception: and though they cannot speak in person to the multitudes at a distance, the press, with its powerful agency, assists them in scattering far and wide the seeds of all that is evil and detestable in the sight of God; and thus they become the leaders of those who work against the church of Christ; and while bringing down upon themselves the wrath of God, they most powerfully co-operate to bring it down upon others. And as a few of these have had pious parents, and many have been trained under the sound of the truth in our Sunday schools and churches, how much greater are their sins, and how much heavier will be the judgment of God upon them; unless He, by the mighty purposes of His will, save them before the day of wrath.

To one and the same goal does all this tend: a place, if there be a place, where all such opposition to the gospel will be useless.

The effect upon our churches is, to draw many away who would otherwise attend our devotional meetings on the week evenings. Even upon Christians themselves, it is most hurtful; for when they are tempted to think lightly of prayer, and of the assistance of the Holy Spirit, their arguments tell with a twofold influence, and the fervor and zeal which would have been kept up is damped and rendered lukewarm. Very much to the operation of these principles must we attribute the falling off in our prayer-meetings, and the coldness with which family prayer is conducted in other instances. The heart which is regarded by Christ, and to which the whole word of God also testifies, as being the seat of all evil, is neglected; and is allowed, if not to have its positive influence for evil, to hold a negative coldness and chilliness upon that which requires most of its action, combined with the best judgment of man. The distinguishing features of Christianity in the first ages were the enthusiasm, warmth, and love of its advocates; but Christians now regard these as belonging only to times of ignorance and superstition: be this as it may, we find in the commandments of our Lord, that love which springs from the heart is the basis of the Christian religion,

and ought to be the basis of all our actions towards God and man.

Our attention is next drawn to a principle and practice, not uncommon amongst all classes of society; that is, the tacit assent given to everything going on, without much heed to the development of the powers of the mind: which enables men to live an easy sort of life, and not to be troubled with any things around them. They are governed very much by circumstances; and, if it be possible for men to stand still in all that is truly elevating and improving, these are the parties: their whole end is to maintain a decent exterior, accommodating themselves to whatever is necessary either to get a living or to amass wealth; and, so far as the principle concerns time and self, we blame them not; for, as regards rising in this world's favor, it is the most efficient method. They are considered almost as a nonentity in the world, having the least influence of any on society around. They live under the laws of men, whatever they may be, and pass away from existence, few feeling their loss. They conform to all laws and requirements, and act upon changing principles, which come from they know not whence; nor heed they their origin, as long as they can rub through life with any degree of ease and quietness. Truth or error is all the same to them; they love not the one nor the other, but as it may suit their purpose. Christianity, infidelity, or licentiousness, are

all on a par; they receive about the same amount of support from them in their turn. If there be anything really bad, this principle will not allow one to take a stand against it; and if there be anything good, it touches it not; so that their companions are neither the better, nor much the worse for its practice. "Leave well alone," is the adage, say they, and if you touch that which is bad, it will only sting the more.

But it must be remembered that hypocrisy is the result of all this: you know not to-day that you are dealing with the same men as yesterday. Religion to them is considered of no value: its forms sometimes become useful as a part of the business of life. This playing the hypocrite is a great hindrance to the gospel of Christ. He condemned it, as well he might; for it deceives the man, and gives to those who are directly opposed to the truth occasion for derision, and room for contempt. It deadens all the affections of the soul, and causes the mind to sleep, unprepared for the vicissitudes of life. Adversity comes, and arouses him a little from slumber; but the tide beginning to flow again, he goes along in his old easy way: and when the last enemy arrives, he calls alike for these as for the infidel and drunkard; and ask we the tendency of such a principle? It is towards the same end, and meets with the like requital. There is nothing good in it, for Scripture condemns it. Those passages and precepts which

require them to be up and doing for the Lord, are passed on one side for a more convenient season. There is nothing good in it; for reason says, the man who has any principle would not follow such a course: and, though they attempt to persuade you they love God and man, Mammon is ever present before them as their god.

The principles and practices of another portion come under our observation. Those who have been brought up under the sound of the gospel, but who have not given their hearts and their souls' desires to the doctrines and practices which it inculcates. They feel themselves that, though bowing assent to the doctrines, it requires something more than they desire to give, to join in its full vigor. In truth they are moral men, governing their passions, because they feel in a measure the soundness of Scripture, without fully acceding to its spiritual practices: but a small proportion of these are to be found among the working classes, much less than among the upper. There is the form of Christianity without its essential quality, and a diluted mixture, without any of its vital strength; so that too frequently do we find them yielding to the principles of those who have openly rejected the truths of revealed religion. The effect of such is certainly good so far as it goes; for the man is to be found, after his day's work, joining either some reforming association, some temperance, building, or friendly society, or carrying

on some business of his own; and, on the Lord's day engaged, perhaps, in Sunday-school teaching. He is not a man known so much for abstruse thinking, as for his moral behaviour, and the exercise of the philanthropic principle of the gospel; and this tends, to a very great degree, to moderate his politics.

This is the portion who will assist the middling class, and give them their support in any great reformatory movement. Men who would be really patterns of Christianity, if Christianity were intended for this world alone, or if the doing of good deeds would gain heaven, there you would see them. Men who, in most things, are nevertheless patterns for many Christians who are lukewarm, sleepy, not minding their Master's commands, not caring to do battle with the foes of Christianity, or to gain over its foes by adopting energetic measures for the same, and who, if they had the grace of God in their heart, would wield a power eternal in its extent, though now they shake but the citadels of time. The keystone of all their work is, "do unto others as ye would that men should do unto you." Men who keep prominently before them that first which ought to be second, and that second which ought to be first. The thing that ought to be first coming in as a helpmate to the second, and though not losing all its power, is yet lost to them. Man first, and God second: reversing the command, and loving

themselves, men, and earth, as they should love God, heaven, and eternity; the former with all their might, and the latter with such little power, that it vanishes into nothing but air as circumstances occur.

A faithful little band, though small and few in number, remains to be spoken of, which, whilst among the working classes, can scarcely be said to be of the working classes, so different are they, not in their habits, not in their ways, not so much in their exertions for assisting in that which is good as those we have just mentioned; but in their thoughts, in their sentiments, in their souls' desires and passions, in all their affections and conversation; men who love God, truth, and righteousness, for God's sake. Here we have the working man elevated in character, and in the way for all that social, moral, and intellectual improvement of condition, which shall be of permanent service to himself and all his associates. One who thinks and reasons too, though in some instances in a limited measure, according to the opportunity possessed or used by him in previous years; his mind may not have that full strength upon matters relating to abstract notions of Socialism, infidelity, or politics; yet if you see not there always the strong minded man, you see the strength of a religious minded man. To the poor was the gospel sent, and it is amongst them that many of its beautiful adaptations are to be seen. Is there strength

in riches? Is there power in riches? So we say there is a strength and power in poverty which the poor man, with the gospel for his guide, and God for his friend, alone knows.

Now, how do these men use the powers God has given them, and what are the principles upon which they carry on their affairs of life? It is true they are few in number, and perhaps, possess not that influence on the minds of those surrounding them which some do; but where their influence is felt and appreciated, according to its real worth, there it is more powerful than any of the others. Their thoughts and their reasoning faculties are engaged principally about religion, it forms the text-book of their conversation; and we cannot say that this, by any means, deadens the powers, it generally calls them out with increased energy: so that, if you visit them at their work, God is not only before their eyes, but ever ready to be on their lips. Their work not taking up so much of their attention as men who are engaged in mercantile affairs, they can mostly pursue it whilst holding sweet intercourse with one another about the progress of the cause of truth, and its operation on their own mind. Numbers of them are they who, not having so much time for reading, devote what little they have to the Bible; and its promises and precepts are ever before them, to cheer them up and guide them in their path. During the day of heavy labor and toil

they are supported by the texts of Scripture which have come before them; and oftener, methinks, do they use the opportunity they have of reproving the swearer and the drunkard, or in giving some wholesome truth to him that needs it, than many in a better condition of life. This may happen, perhaps, from the more open and unmasked way in which sin is exemplified amongst the lower than amongst the other classes of society, and public opinion not having such a power upon the former as the latter. These men are often to be found engaged in Sunday school teaching, or tract distribution; and, sometimes, we wish it were more frequent, engaged at home educating their children in that which is godly, and leading them to the Saviour at the foot of the cross; remembering the God who made them, whilst at their work, they forget not to ask his blessing upon their evening's rest; would that this were carried out more extensively. Are they in affliction or in prosperity? All is traced to the Overruler of all things. Are they thrown out of work? They are led to rest upon the promise, "thy bread and thy water shall be sure."

The principles upon which they act are worthy the name of principles: they are fixed and eternal; and, though these men are not infallible, for we are all erring mortals, yet their character is stamped with a fixedness and strength that time cannot efface. Their moral principles are their religious

principles, and their religious principles bear the stamp of deity; and, acknowledging them to be something more than of man, they are governed by them, and give themselves as willing subjects to their Author. So that whilst, as men, they are made to govern in part, they are obedient to men in authority; and, whilst governing their own passions, the whole man is subservient to a higher and more intelligent Being, even to him who has the control over all men; and whatever may be the changes which their fellow-workmen are desirous of bringing about, either to philosophize or level society, they are those who, having but one standard, go on improving with that which they have received from their Bible.

At home they have not so much power and authority over their children, as we should wish to see them exercising; for the principle upon which they act whilst at work, of being submissive, too often engenders a laxity of authority over their own household: and although they do not allow glaring acts of immorality to be practised by their children, when very young; yet they seem to feel, from their position in society, too false a tenderness in punishing them when necessary, or in adapting their authority to the particular circumstances in which they may be placed at the early age of twelve or thirteen. To none more than to them is the missionary welcome; they gather the sweetness of the

fruit by the fireside friendly conversation, and are strengthened in their inner man by the preaching of the gospel: the one opens the ground, improves the soil, arouses the latent power; but the other brings out the truth in all its fulness, and makes it practically useful.

It is not to be supposed that there are not any strong as well as religious minded men amongst them; the late prize essays on the sabbath question will at once disprove the fact, to those who have not gone amongst them; and these are to be found still exercising their powers upon the same principles, though of more extended a nature. The Sunday school, the moral and political reformatory movements of the day, not only engage their attention, but they take a silent part in our missionary enterprises; and by assisting in all these associations, they give them a practical tone and character, which they would not otherwise possess. They swell the numbers of the good, and by their influence and their presence cheer on those who take the more prominent parts; and where their companions would fail, or give way on some question having reference to the truth embodied in God's word, there they are, to stand in the way and give testimony to the faith once delivered to the saints; and when expediency might come in to question the policy of the movement of those who do not hold God's word so dear, they are there to say—

"Thus it is written, and thus it is said; and by this we must stand or fall."

A prevailing habit among the poor is the want of prudence and economy, owing to the small means generally possessed for obtaining the comforts of life: should at any time more be afforded for enjoying themselves, the previous abstinence which they were obliged to observe is now, for the time being, no longer necessary; and they are led, in many instances, to such an excess as to deprive them of those necessaries which they had before enjoyed. The pent up desires for better things being let loose, are not restrained by that due regard to themselves or to society which all men, whether poor or rich, ought to exercise. To many persons, it is surprising how numbers of these live when they are out of work, and have no money; their neighbours come in to help them, it is true; but during these times of depression of trade there is a great deal of petty thieving, which is principally the effect of imprudence in the first place; and from the tales that are told, we have every reason to believe, that not one-third is punished. This improvidence not only encourages the more open and aggravated crimes, but produces a general recklessness of character, instability of mind and purpose, and a general distaste for that which is moderate and peaceful in society; it increases our police rates and prison expenditure, as also our poor rates, and

the work of the more temperate portion of the community.

A very general sentiment among all the poor is, that they are a class of themselves, not cared for by the other portion of society; or, if so, only to do the drudgery of life. A statement too true to be confuted, but which is being partially answered by some of the philanthropic movements of the day. This neglect has resulted from man's inattention to the wants of his fellow man, and to that pride of human nature which has too much eaten into our Christianity. This we cannot but trace also to the aristocratic nature of our constitution, and the great love for possessing wealth at the least cost of time and trouble, without any regard for those who contribute to it; the consequence is, that a spirit of distrust and hatred has been engendered, which is exhibited in every popular movement, and a dislike in the workman to listen to the reasonings of those who might command respect. The question is asked by many—Why do the poor listen to the foolish and absurd statements of those who have but little learning and much to say? It is because these persons have been among them, and partaken of the degradation which has been attached to the poor man. Clothe him not in purple, but treat him as a man; and not make laws only for the benefit of the rich that they may become richer, and that the poor may still remain poor. It may be truly affirmed,

that every man's hand of one class has been against his brother of another: so that unity of action, in a nation where peace and goodwill ought to exist, has been counted as not worth possessing; or to have it, is to remain in a comparative state of slavery.

By what have the risings of the people in past days been occasioned, but by the prevalence of this sentiment? It caused the people to believe that everything appearing to have a philanthropic object in view, was done only through a mercenary motive, and to cement the rights of a class. Thus the good that one would do, has no effect; for so strong has been our class-legislation, so interwoven our ideas of the importance of hereditary honor, that in attempting to do good, a great amount of prejudice has to be overcome, ignorance to be dispelled, and time to be lost. The poor man, holding this sentiment strongly, can scarcely be made to understand that his position is not the only one in which men are obliged to work. Christianity has, in this way, been shorn of its full effect upon the minds of many; for knowing that Jesus Christ and his companions were not men of wealth, the reasonable conclusion is, that they cannot be truly Christians who would uphold, with the usual harsh tone of feeling, this classification of men according to rank and wealth, without much, if any, intercourse with those of the poorer class: as the Testament placed in their hands convinces them, that every man should love his

neighbour as himself, and, whether he be poor or rich, acknowledge him as a brother.

The people look, therefore, to the upper classes as being the cause of all their miseries; and upon the Government, not as giving them protection, but as only to keep them in order, or in a certain state suitable to the other ranks: and so seldom does it listen to their petitions, that they regard it as only another strengthener to their ties of poverty; and the religion which would uphold such a state of things, to have in it more of bondage than of freedom, more of man's device than Heaven's sanction. Such a sentiment nurtures discontent, and those feelings of revenge which tell us what they would do if they could; and which now and again burst into a regular outbreak, endangering the Government and the peace of society.

If this be a faithful description of the working classes, shall we venture to call it a desirable state of things? Judging it by the light which cometh from above, judging it by the Word that has been revealed from Heaven, judging it by the standard of our Master's career, we are compelled to say, it is no desirable condition. Sufficient has been said to show that the principles which govern the multitude are such as can neither meet with our approval nor be called good; and that they direct towards no happy end, no desirable goal. Their tendency is to sink them in the scale of humanity, and gradually to

render them more averse to everything that is good and holy; to undermine all that among them is truly social and elevating. Man, ignorant of himself and having few to educate him, droops into the condition of a child in mind, though a man in years and passions; and yet, when instructed in part, not governed by any being higher than himself, bends to the state of the animals; and that which should govern his bodily feelings, bows beneath their superincumbent weight: or if he sink not, he maintains but the level of time, and requires only the first stroke of adversity or death to remind him of the high position he has here held, in comparison to that in which he is about to enter for eternity.

Whilst casting a retrospect over all this, we ask ourselves—Is there no ground for improvement? Is there no room for a mighty work to be accomplished? Can these things remain as they are? Is there no life in them? Have they no stamina of evil? They possess such elements of disease as will neither entirely bring them to decay, nor blot them from the stage of existence. They are the same as have existed in ages that are gone by, and when have they found an end? Nation after nation has arisen and fallen; but the disease still remained the same. They have been handed down to us from time immemorial, having now all the life and vigor which are likely to continue them in existence for ages yet to come, if not removed by an All-powerful

hand. What power have they not resisted? What power will they not now resist? That which is good and holy has not shamed them out of its sight; or, if so, only to conceal themselves to brood with more ease, and generate yet more powerfully. They have grown from a small root, and have now become a tree, expanding itself on every side, whose offshoots grow with more vigor than its parent, gathering up, as they run along the ground, all the nourishment which science and art can give to them. They have found in man all that was in harmony for their growth, and man, finding them pleasing to his appetite, has given himself free liberty to partake thereof. He has not tarried for science, he has not waited for assistance; but that which was there, he has formed to help him on in a course of self-indulgence and opposition to his Maker; oftentimes calling down upon him the wonderful judgments of Jehovah, and well nigh destroying him from off the face of the earth. He who was made to glorify our God, is now blaspheming his name, and casting his authority far from him; and, though escaping his temporal wrath, he incurs his full indignation in eternity.

We may look upon these things with sorrow, and wish for the power to stop them where they are; to lop off the branches that are bearing this fruit: but vain would be our efforts. Stronger is the root, stronger is its heart, than all the branches we cut off; and the pruning of them only causes the sap to

return to its centre, there, by its fermenting process, to branch out with new force, to act with redoubled energy, and baffle all the power of man to extricate society from its evil. Governments have made their laws and issued their interdicts; churches and their heads have published their bulls and exercised their renowned powers to stay the progress of these things; but all to no purpose. Their power has far outstripped all such human calculation. It has withered every arm that has been put out against it to strike a death blow to its future growth; it has shorn the strength of the strong; it has put to flight many a valiant army; it has pulled down many a stronghold; it has borne down all opposition; it has stood its way amidst all its foes, and remained triumphant amidst the greatest light; and now is to be seen as florishing as the evergreen, and as strong as the sturdy oak. At one time it has arrayed itself in strongest armor, gathered up its strength, and come out boldly to do battle. At another, it has scattered itself far and wide, and as it covered a large surface, it rooted itself as it went along, bringing forth an abundant fruit. When and where has it been stayed? What has it not overcome; and what does it not bear down in its progress? Time has grown old, and years have passed over its head; but everything has added fuel to the flame; and our sprinklings have been useless to quench its power; or, if quenched in one form, the very ashes have

shown an inherent element of life in each particle, which has made man to tremble at the sight, and many a powerful nation to be brought low. And why all this? The answer is—The social and moral condition of the masses has never been thoroughly improved.

All ages prove the truth of these remarks; and we say therefore that if we love not these things, if we have no desire to see them growing into all those unseemly forms which are displeasing to good taste, religious sense, and a right judgment, we must improve the condition of the working classes. If it be not desirable that these things should be carried on in our day; if it be not well that they should be extended to a future generation, with all the experience of this and the past for their more permanent establishment on the earth—then we must elevate the minds and souls of the people; for whilst the smallest leaven remains, it is impossible but that it should leaven the whole lump. Die it cannot; eke out its existence for want of nourishment it will not; and whilst the masses are left to people the land in their present position, future generations will have to groan under the results.

It is requisite to think seriously over these facts and to regard well the importance of an improvement; to view it in all its aspects and bearings on society; to study its necessity at the present time; to calculate its effects upon the future, and to have

fully developed before our minds the particular positions in which the poor man is placed, in order that we may see and feel the magnitude of the work we have to accomplish. And then the present condition of the poor, however distasteful to be adverted to, shall be forgotten in our labor to hasten on a more glorious future; and the drudgery, if drudgery men call it, shall be lost in the consideration of the importance of the task. We are not now, therefore, discouraged in thus having waded through so much that has been unpleasant to our feelings; but we look onward to the career that brightens our path, and lightens up a prospect for the deliverance of our fellow creatures.

CHAPTER III.

THE IMPORTANCE OF IMPROVING THE WORKING CLASSES.

Effect on Society and those engaged—Nature sanctions this—Value of Man—The Masses—Their Power—Spirit of the Age—Great change—Its speed—Present Knowledge—Increasing power—Remove their grievances—Love of Class—Similar to Sick Men—Days of Action.

It has been previously our object to exhibit the principles in operation among working men: in doing so, it is not to be supposed but that there are the same principles of disease in operation amongst all classes of society. It is generally admitted that our present state of society has not that solid worth, that deeply toned moral and religious principle pervading its movements, which Christianity demands, and which should always exist in an improving and intelligent nation. The social and intellectual state of all require great amendment; for while the practices among the upper portion, differing in form, are more shaded from public view, yet there is the same tendency to the deterioration of man in the one as in the other, and both need to be constantly improved. The importance of such an object is not to be denied, and cannot be altogether lost sight of

in our consideration of the present topic. That which affects the one, must in a certain measure affect the other. It is not doubted that in improving the upper classes, the poorer are to a certain extent also improved; but we think it beyond all question, that if the poor be improved, the other classes must necessarily be affected; if not to a like degree, yet it will have considerable more effect for good upon them than their improvement would have upon the poor: the former may be carried on without comparatively affecting the latter, but the latter cannot be carried on without very largely contributing to that of the former. The relative position of the two classes, and the difference in their number account for this; and while the improvement of both must be chiefly advanced by each one in his own station of life assisting by his influence and exertions, his principles and practices; yet the poor will have at all times a right to look to those more improved than themselves, for a large amount of help to urge on their improvement. No social improvement has, to any extent, ever taken place amongst them as a body, which has not had the controlling power of a few more advanced than the multitude.

If we look at society with each portion performing its different functions of office, and see the relative position that each bears to the other, we are led to conclude, that however necessary it may be considered to improve the upper classes, it is far more

important to elevate the multitudes, for these form the basis upon which society rests. All Christians deplore our present state, and ask, what is to be done? Where shall we put forth our powers? Among the poor is our answer: for in so doing, you lay the foundation of a superstructure which will not be shaken by any outward power opposed to it; and though one stone and another may fall from the upper part, the base being secured, the fabric will be safe; but take out one stone from the foundation and the whole is thereby weakened. We may liken the present foundation of our society to one composed of stones continually rotting away; but no sooner are their places filled up by others than these partake of the decay, and the foundations become encumbered on every side with a mass of rotten material; so that the upper part, having nothing to stand upon, sinks deeper in the quicksand. Thus continuing to build, our efforts will prove comparatively useless; but improve the materials upon which we are building, cement these together with something better than mud and straw, and then we shall be acting a wise part; for each stone, now added to the foundation, will make it stronger and better able to bear a larger superincumbent weight. The superstructure will have, not only the outward appearance of utility and ornament, but that stability which will last for ages.

Does our society require reformation; the most

approved method is to commence where the work is most needed, among the poor; beginning with any other part, we shall always have a large amount of ignorance urging us on in the wrong direction, and the foes with whom we have to combat will not only be in our rear, but, surrounding us on every side, will inevitably defeat our object. The grand movements in war are to prevent this: the army that once allows itself to be turned, by the enemy getting on its flanks or in the rear, is almost sure to be defeated. The object is to have the danger always in the fore-front; the army then, having peace in its rear, is able the more vigorously to pursue its work of desolation and bloodshed. Upon the same principle must the man act who would peacefully regenerate society, by overturning evil customs and prejudices, and who would improve the whole mass of individuals of whatever rank; he must see that he has none behind him, save those who approve of his doctrines and object. He gets underneath the whole to heave it up; he humbles himself so that by the exertion of his power in rising, he may raise all above him. The strongest man may pull up a large weight, but by getting underneath one much heavier, he will be able to raise that with more ease, because the whole power of the body will be given to the work; and such we conceive to be the best method of dealing with the present condition of society. The powers of the body of man are somewhat like, in

many respects, if not in all, to those of his mind: the body is not only suited to the mind, but, being the expression of the soul, is like to it in all its operations.

It has been, on this account, that governments have always had a keen and jealous eye on all who would circulate their opinions among the laboring population: for no less terrible has been found the power of that man who would please them and gain their confidence, either to ameliorate their condition or to serve his own ends; than him who would aim at the throne or councils of legislation in the land by arming forces or displaying an amount of physical power. As destructive the one as the other have they always been accounted, and as many laws of protection have been passed in reference to both. The great Leader of mankind was, for this very reason, regarded, though in his humble station of life, as a dangerous enemy to the then existing nobility: and in examining the life of Jesus Christ, his principles, and method of action, we find in them something worthy of notice, in reference to the effect of the working man on all the other classes. His special commission was to preach the gospel to the poor. He tells us that for this purpose he was anointed; and, if so, there must be something particular amongst this class of persons. It was not, alone, because they had little of this world's comforts or knowledge, that he adopted this course; but

because he, in his infinite wisdom, knew that all society springs from the poor man. In the study of his life, we clearly see the means which he adopted were such as were based upon the most scientific principles: were we to discuss all the methods that could be adopted, we should be compelled to admit that this approved itself most to our reason, and had the best basis upon which to build a kingdom. Men might differ with the religious faith and doctrines that he taught; but with the method he adopted to improve society, none can find fault. Do we wish, then, to see the whole nation serving God and executing righteousness; to see it bearing the fruits of the gospel, each one loving his neighbour as himself, and all the powers of man used to glorify God, and for the happiness of mankind, we must commence with the working classes.

They are the originators of all society; and upon whom it has been, is, and always must be reared: for, if possible, take away the working men from any society, and to what condition is it reduced? Imagine, if possible, all the working men of a country to be swept off, and the other classes to remain. What have you then? and how would you have the remnant obtain bread to sustain life? These must become the working men, taking up the spade and tilling the earth, in order to get supplies for their daily nourishment. Whatever form of society exists, that society cannot do without the working

classes: it is true, that in any civilized state there will be found a class of individuals who, by their talents and acquirements, will rise above the workman; and give these, with their time, to fashion the raw materials of the earth into such useful articles as may be wanted, as society becomes more improved; but to this the workmen are as much needed, as the others to control it. In our colonies the workman is first required to bring the land into cultivation, before there is any room for those above him: so that he can do, though imperfectly, without the other movers in society; and must invariably precede them. All that we want on our waste lands, is workmen to cultivate them: we find plenty of cattle to assist, and plenty of good ground that will bring forth, with his aid, corn and all other things necessary for man in every stage of society. This principle is one acted upon throughout the Bible. The Israelites, who became, under the direction of Jehovah, the greatest nation in existence, were men accustomed, for the most part, to bodily labor. Inasmuch, then, as we would wish to see society improved, so must we improve the condition of the poor man; for then we shall be making good the foundations of a building which will, in itself, be able to resist the storms of life, and the undermining rain of seducing influences.

The persons who are thus engaged, must, of necessity, improve themselves, and strengthen their

own social position in society. The teacher and the lecturer know well that their hearers are not the only parties benefited by their discourses: both assert, that the more they give the more are they benefited; as, by being obliged to dive into the subjects themselves, they are the better able to understand them. Thus it is on a larger scale of society. The more the condition of the workman is improved, the more will the other classes be compelled to improve themselves, as they see their own ignorance and defects; and the more will they be obliged to maintain a consistent walk in life, so as to keep their station in society: by this means will it be productive of good to both, and all will be urged on to a degree of improvement never before attained. An apt illustration of the progress of society is shown in the growth of a tree: of which the working man is the trunk, and the other classes the branches; bearing each, in its turn, its appointed fruit. And as, when we wish to grow a better fruit, we manure the ground and water the roots, that the sap may diffuse itself into its various branches; so with society; let us enrich the people with knowledge, draw out the powers of their resources: then they who have most to prepare the ground will feel themselves enriched with a better culture; burying itself in their minds, and bringing forth such practices as shall infuse their character into all our society; till the throne itself, feeling the

effects, shall be as powerful for good as, in times gone by, it has been for evil.

Many from the poor rise, by industry and perseverance, to take more prominent stations in life. How unseemly it appears to see these, with wealth, having no education; and how much the society in which they associate finds itself aggrieved, and the pride of man is heard saying, "What do ye here? Seek a companionship among those who are more suitable to your habits." But let them have a general knowledge, and exercise an intelligence combined with industry; they then feel themselves to be in a right position, and, by a wise proceeding, must gain the esteem of those around them. It is important therefore that the working classes, if not requiring all that amount of instruction which is given to the others, should have the same elements of religious and mental training, and the same first principles of instruction, in order that, as they rise in society, they may be able to advance in that knowledge which shall fit them for their station of life. Even here, men who have the least degree of rightful pride, or respect for their own acquaintances, will see an important principle to urge them on to improve their poorer brethren, and that without reference to their present opinions, or without that distinction which so often exists. Should any be brought into daily business or friendship with such an one, who, he feels, is deficient in the common knowledge of every-

day life, let the pride of his class be buried in the thought, that there is the man whom society has neglected, and whom he perchance ought to have assisted when in his former condition; so that now he might not feel the sensitiveness that is often produced by his remarks.

Nature sanctions this undertaking. Everything tends upwards and to improvement, from the weed that grows beneath our feet, to the sturdy oak that has stood the storm for many generations. All that grows springs toward the heavens; the birds when they fly, and the beasts as they grow: nay, man himself, in his bodily growth, tends upward. They become also, without exception, more beautiful and majestic: the flowers of the field and the woods of the forests exhibit the improving hand of nature's God. And why, amidst all this, should the noblest part of creation stand aloof from the general law of nature, and the mind and soul of man not be improved and elevated to maintain that same position with regard to creation, which they did at the commencement of time? With respect to the things of creation to which we have given our time, talents and money, we see that they amply repay us for all our toil, and bring in a more abundant supply, than they ever could have done when left in their own unimproved state. The earth we cultivate that it may bring forth more corn; the animals we feed and take the greatest care of, in order that they may

be more serviceable either in the way of work or of food; the flowers of the garden and the fruits of the earth, that they may minister to our enjoyments: nay, to suit the necessities of a civilized life, all the raw materials in use we improve, and stay not our exertions, till it is impossible to bring them to a higher state of perfection. If there be but a shade of importance that these should be so improved, how much more is it necessary that the man, who is immediately connected with them, and to whom we are obliged to entrust the fostering of the one and the improvement of the other, should be so raised in his moral and intellectual condition, that he may really understand that the improver is of more value than the material improved; and that he, when proportionately brought to perfection, will as far transcend them in beauty and value, as the things of eternity transcend the things of time.

Examine man, weigh him in the balance with everything around us; try his value by any proper test; look to the use to which he may be put in society; and what can bear the least resemblance to the value of man. All the materials of earth, in their rude state, are comparatively useless, before they have the hand of the workman exercised upon them. There is barely a fruit, a metal, or an animal, that can be used for any purpose of society in its uncultivated state; all require the work of his mind, the training hand of man, to render them

useful and ornamental. But take man in his most rude and barbarous state, find him where you will, and you have the being that can at once, without the least improvement, become useful to society. Too many poor blacks experience this to their cost, in being dragged from their native country to spend a life of drudgery and slavery in some foreign land: anything and everything will men risk to gain the work of their hands, even in that state of barbarism in which they are entrapped; for one knows by every calculation, that man is of more value than all those things on which he lays his hands. In proportion as the metals and the various productions of the earth go through the hands of men, taking up time and labor, so do they become of a greater or less value. The use of machinery in cheapening their production brings us also to the same conclusion; for, whatever may be said of the benefits derived from the reduction of cost, it proves the greater value of man's labor. If then these things, valueless in themselves, become so profitable when his workmanship has been expended upon them, is it not a fair deduction, that the workman, when having a like proportion of labor and time spent upon him, should be of as much more value? No one doubts the value of men in the upper classes, who have had care bestowed upon them. It is true that they have some dull scholars, as amongst any such numbers of men; but he who is dull after so much instruction would,

without any, cease to be of the little value that he is; dropping from his position into the other ranks of the community.

The workmen form the bulk of the population. The work of the refiner is here brought before us. There are several pieces of gold—one is much larger than any of the others, more clotted with soil, having mixed up with it more of a spurious sort; yet, after going through the refining process, provided the refiner is able to get more pure gold therefrom, he will prefer it to any of the rest, spending time and expense thereon which the others would not require. It is the mass of gold that attracts, and to it therefore he will direct all his attention. That which might be counted a trouble for one of the other pieces, is not thought of with this; he sees his prize, knows somewhat of its value when refined and improved, and uses his skill without diminution of effort. If we act thus, and deem it wisdom so to do, with a mere inanimate lump of metal which increases neither in quantity nor in bulk, surely there must be wisdom exemplified if we deal similarly with the living masses of society, which are increasing around us every day. They may be covered with that which wants time and care to remove; there may be mixed up among them some having that hardened, spurious nature which no influence of ours can touch,—there is this with most of the metals which are found to be of the greatest

service to us, yet we reject them not on this account; the more of this there is about them when found, of the greater value do we count them when refined. But we have among the people something better than gold, or our most useful metals; there are pearls of more value than all that earth contains. Is there any value in a single individual, any intrinsic worth lying deeply hidden within the man? Amidst all his covering, all that is spurious and bad, we know well that though evil may show itself conspicuously, still because he is a man, of such value do we account him, that with us he is not to be bought with gold or ought that we possess. Regard now with a thought the multiplied mass of individuals of whom we are speaking. It is not one or two thousand; we may fairly estimate them, in Great Britain alone, at ten or twelve millions of persons: count these, one by one, as they pass before you; estimate the value of each, and then say, if from their very numbers, it is not important to improve their condition. If there be wealth in one, what amazing wealth there must be in such a mass!

Considering the powers and practices of these in their collective capacity, the evil that exists can be of no small amount; and if only one half of this number are engaged as before described, the amount of crime before God and man cannot be computed by any human calculation: but we are not far wrong in saying that three-fourths act upon those

principles of destruction which tend to lower society below its present level. Here then we have, not one individual power alone, but a great combined energy, conducted on all the improved methods to suit the various positions in which the persons may be placed, and forming a power of no ordinary character; for talents are given to it of which the more we see, the more we are compelled to admit that man is no such powerless being as some would have us to believe.

The power of the masses, either for evil or for good, if they be concentrated together, actuated by one spirit and resolved upon one end, what other power is equal or able to resist their strength? Arrange the middle and upper classes on the one side, and the masses meeting on the other, either to pull down or to build up, how uneven our forces. Their numerical strength is double, and their increasing proportion would form a phalanx which nothing could stay in its progress. The oral power, the mental genius of those in the one, combined with all their physical strength, urged on by all that they hold dear, has never yet been able to resist the indomitable resolution of the masses of England. And now that the oral power and mental genius of the workmen are being encouraged and increased, how much more inadequate is all such opposition becoming. They are not in the position of Russian slaves; the light has begun to dawn, the wedge has

found its way in every crevice, a long peace has given such recreation for the development of their minds, that the power, by which they might have been easily overcome, would now find itself weak and futile, when acting on the same principles as in times gone by. The multitude have gained a large amount of instruction and experience of which they had not before the advantage; and their numbers form a power, which to day they may not be able to use to accomplish their end, but tomorrow circumstances may arise which, calling forth all their latent force, rushes over the adjacent country, and like a confined body of water once having an outlet, destroys both the beauties of to day and the grandeur of ages. The late movements on the Continent practically illustrate our argument. A government of the greatest might and power has not been able to resist this voice, when it came from the body of the nation; and whatever these demands, they were then obliged to be acceded to, and the excesses committed have just been in proportion to their want of improvement and education. The power is here for good or for evil; it has not so often been used for good; yet tyranny and despotism, corruption and negligence, have been generally scattered for a season, though the seeds having been left to germinate, grow to that pitch of intolerance, that the power has again to be brought into exercise, and if not to prove itself victorious, yet to make an irresistible impression upon the governments of the day.

In the present state of the people, it is impossible for them to exercise this power aright; for the very same principles, which are in common acceptation in their homes, must operate when associated together: by these they will be swayed, and according to these will they govern and use this power at any time. It is essential, therefore, if we would avoid its exercise in the wrong direction, to improve their condition; so that the same improved principles may cause them to employ it aright. Many people are very different in their domestic circle to what they are in the business of life; but the same principles are to be seen in both, though taking different forms.

Governments have always known this power, and, consistent with their other principles, they have adopted a wise policy in endeavoring to keep the working men divided amongst themselves, by maintaining a class legislation and classification of interests: had they not done this, they never would have been able to remain so long in authority, nor to preserve the order which they have at any time maintained.

The effects of this division of interests are shown in the bitter spirit exercised by different parties at elections. It is true that the governments, upon these principles, have so far done the best for their own preservation; as by this means they have been able to levy taxes to an enormous extent, and to

carry on war, when and how they please; yet the people, these excitements having subsided, have gone to their work and allowed themselves to be wrought upon in any way: they have been dissatisfied amongst one another, each one complaining of his particular grievance, though each living in hopes of some change to remove it; and the government, having no firm hold on the people who are heedless of anything bearing the mark of authority, have always been in fear of some outbreak. This division is derogatory to their best interests; as it brings about a civil hatred of one another, and destroys that mutual friendship which is so necessary to a strong people.

Consider the spirit of the age in which we live, the knowledge which is circulated among all nations, as also the degree of improvement from a barbarous state of society which is taking place in the whole world. Time was, when the general opinion existed that the poor were to be treated, as men in stature but as babes in mind, with the fury of a lion's spirit; as a mass of animals who ought to be subservient in everything—religion, politics, or work—to a few having, by mere accident, the most authority in the land. They were to move only as they were bid, and do their work like the horse and the mule: perchance, should they be known to exercise their rational powers, they must have but one thought, one opinion, one and everything common; a second crossing their path, it must be in obeisance to the

high and sacred powers of the land. The semblance of opposition was crushed immediately, and in this way were the people trained up: for though there were comparatively no schools, the fathers imbued this subservience into the minds of the children; and custom became so strong, that the laboring classes looked, as if by nature, to the government of the day for their very all, for their religion, their politics, their bread, and their amusements. The government were willing enough to continue the full exercise of their rights, as they were then called; and gradually the people were ground down almost to powder, and to beings having the name of freemen with but a shadow of its reality. But the fire of righteousness, that was kindled at Jerusalem, had yet the spark which, alighting on this powdered nature, produced a heat that is now bursting into a flame; and as this heat ran along the ranks, the people becoming more enlightened, and withal more than doubly numerous, the limited, confined, and narrow principle which was then acted upon began to show its littleness of strength, and proclaimed its feebleness and inutility for the future.

The people have had their rest, the nations have had their sleep; and now they are arousing from their slumbers, beginning to tell the dreams they have dreamed, and, opening their eyes and rubbing their eyelids, are awaking to the sight of such things as light, truth, freedom, and independence; which,

when properly interwoven together and bound by a chain of righteousness from Heaven, constitute the grand link to man's universal happiness; and which, when infused into his soul, prepare the man to think and to act for himself the great things of this life, and also fit him for their more extended enjoyment in futurity. This, we think, is the spirit of the times, that man, having powers to govern himself and obtain his own living, should be allowed to exercise them as far as possible, and in the best way he may think proper, without intrenching upon the powers or dominions of another man.

Private judgment and independence of action are the themes and mottos upon which religion and politics are henceforth to be conducted; and will be more and more acted upon, as man proceeds to fulfil the end for which he was created. Men are no longer bound down by other men's religion or politics, regulations or theories; but they are left to carve out for themselves, with the aid of the past, the light of the present, and the calculations for the future, the course they must adopt in each and every case. Old standards have been found wanting and defective, old laws are passing away as unfit for use; everything is being made manifest, everything tried in its value and beginning to be estimated at its right cost: all things are being brought to the test of the greatest critical judgment, and weighed in the balances of even-handed justice; whilst each balance

is being tried by the other, and a new one springing up on every side. Those things which once were accounted as truth, are now being unmasked, and tried by a fire gradually increasing in strength, and waxing hotter and hotter every day. Deception is being laid bare, and the minds of men are being awakened to honesty, truth, and justice; and if not loving these things for the sake of Him who first delivered them to mankind, they are yet seeing a beauty and a grandeur in them to which before they were blind; and a shame in their opposite characters, against which every movement of their tongues and pens protest. Neither are old things received as true because of their age, nor new things as genuine because of their novelty. The revolutions of time are testing them all; and the mind of man is marching boldly on, taking its journies up and down the earth, and confining itself within no narrow limits: the boundless heavens are opening for its reception, and they are now pouring down as much light upon the nations as they did, in times of old, their waters.

There are no two courses open for the working man; or there are so many that he is driven up to one—to think and to act for himself. Follow he cannot, follow he dare not, any one man or set of men, any one principle or set of principles given him by others. He must think and judge for himself, if he would act rightly. Liberty there is, but

no liberty to follow the old beaten track. Independence there is, but no independence save that which must be based upon a conscientious discharge of duty, after a truthful investigation of facts and principles. How then are the working men to act? Stand still they cannot; for it only sinks them deeper into the mire, and increases their difficulties. Everything urges them on in some direction. There is a spirit and animus in the movements of society that compel them forward; but, if they go, it is only a heedless course, rambling they know not whither, in pursuit of the very things which they seek to avoid; rushing into the thickest of the fight without any armor or weapons of defence; meeting with rebuffs which only exasperate them still further to hazard their all, and induce a spirit of indifference to that order and happiness of society which prepares them for any contest. The spirit of the times being such, it is necessary and important that each and every one, without class or distinction, from the lowest to the highest grade, should have all that light, truth, and knowledge which shall enable him to pursue his course with steadiness, and without being carried away by every wind and doctrine.

Here then we have a great change of principle of action; a change at our hearths at home, in our social and religious societies, in our business and mercantile pursuits: and this, as every one is aware, requires the largest amount of prudence and calcu-

lation as to its consequences. It is easier to follow a beaten track, however rugged it may be, than to mark out a path of smoother and quicker ascent. It is easier to sit quietly at home, going through one regular routine of duty, than to have every day to suit oneself to a constant change of proceeding: the one requires the machine to be but once put into operation, and kept nourished to go through its work; day after day may roll on, and, life and health continuing, one may depend upon its action. But it has been discovered that man is something more than a machine; that he has a living principle of thought and feeling within, and that he never was intended so to be treated. For the one, ignorance, or a certain amount of mechanical knowledge, may be sufficient; but for the other, are required an unceasing application of thought, a training and development of the understanding.

This change now operates upon the government; the whole of society is moved to and fro in its course; no one nation feeling the change by itself, but the whole atmosphere of mankind is being benefited by its effects. The one principle, with its concomitant appendages, is being removed to prepare the way for the working out of the other. During this time, customs and prejudices, which have had their seat in society for so many generations, are being set at nought; and, men being obliged to relinquish them at any cost, wounds are produced which require a

healing balm, and the soothing applications of art. Knowing also what the change must effect upon the minds of men, how much prudence is necessary in the process; so that the peace of the nations may still be maintained, and the victory of the great principle, with all its advantages, may be gained without the slaughter of Waterloo, or the blood that has been shed in our Indian Empire. To meet the great change which this principle has already brought about, and to follow it, without shedding a drop of blood or causing an unnecessary inconvenience, our social habits must be improved, that we may be able to act a noble, manly, and liberal part; to meet the interests involved in the old system, not upon the narrow methods which are being broken up, but in such a fair and honorable way, that the men of future generations may be able to look back and say, Truth and right gained their power and might by truth and right. Elevate and raise the poor man so that he may see for himself, and feel in his own breast the magnificence and excellence of the goal to which the principles of truth do lead, by the strength and beauty of the principles themselves; that not only is justice exercised by God to man, but that mercy, shining with its brightest lustre in the gospel, calls aloud on every side to breathe its influence into the actions of men.

How great the speed of this change. Every person is in haste; everything is moving rapidly on, and

comes with such acceleration, that while the man who takes long to dubitate, fearing as to the consequences, a change comes over him, and he finds himself on the verge of another. Time is hardly allowed to have its say in the work: one change comes, and men must think and work while the day lasts, for the night passes and another meets them in the morn; no trial is allowed for the operation of the one, as they follow in such quick succession; and the man that is ignorant, not having his mind prepared to dive into the principles and their consequences, is baffled in his enterprise and confused in all his movements. A little knowledge might have been sufficient when men had time given them to make up for more; but now they are called upon to count time by minutes, instead of, as formerly, by years; they must, the working men, be prepared to fill their minds with knowledge, and their hearts with a true, liberal spirit of love towards all men, and to keep their consciences unfettered, ready to decide in a very short space what course to pursue. Sometimes to travel is folly; but to linger now, with the absurdities of ages heaped up over one's head, preventing the proper action of the powers of man, is still greater folly. We are called upon to travel, and increase the speed. Who does not then know that this requires better management, greater skill, and more care on the part of every one so engaged, than if he were travelling at a slower rate. The man that

journeys by the waggon has time to make up for defaults; but he who travels by the express must quicken his thoughts, and be prepared to meet and overcome difficulties: and so with the working man, he is dragged along by the impetus given to society, and, if his condition be not improved, to suit him to the rate at which he is travelling, many and serious disasters must befall him.

Knowledge is one of the signs of our times; it is spreading its mantle over everything, and owing to the present social condition of the poor man, he gathers but little; so that the topics of the day pass before him without any investigation, and he, acting upon hearsay alone, is led into innumerable errors, which it is difficult, even with riper knowledge, to shake off. With this small amount of information, and the impatience and imprudence which are generally in copartnership, he proceeds in haste to remove, not by any means in the way most likely to gain his end, that which requires the greatest deliberation and wisdom. A little knowledge is better than none at all; but there is a certain state of society, like the present, when man having a privilege of action, with a partial knowledge of existing circumstances, is apt to be carried into certain abstract theories, which he presumes, from the peculiar influences by which he is surrounded, to be those calculated for a more enlarged sphere: yet, when tested by the experience of ages, and sifted by a more en-

larged knowledge, they either prove useless, or require such modification as would change the whole features of their operation. Or, as is more frequently the case, he looks at things as a man looking at a piece of glass in the dawn of daylight, he sees not clearly its color, and puts it to a wrong purpose; but, having a better light, he is able to see correctly, and appropriate it to that purpose for which it was intended. The latter of these cases we think to be usual with those who are rather less talented than they in the former, but both, it may be, having about the same limited information; and therefore they so frequently go astray for want of that improvement which we advocate for the working classes.

A little knowledge tempts a man into practices upon which he would not venture when having none; and if he succeed not in obtaining that at which he aims, such are the dispositions of man that seldom is the failure attributed to a deficiency of perception, but to the hard opposition of those differing with him in opinion. A little knowledge has been said to be dangerous, which, if not true as an abstract principle, proves itself such when brought into connection with the present state of the laborer; the light received acts very like the medicine which gives pain for the present, but works for good as time moves on. The people having grown up in an ignorant condition, feel that the food, of which a healthy person is capable of partaking, must to

them prove too much for their constitutions to bear all at once; yet they have began, they have gone on partaking more freely, and are now become stronger, not only able to bear, but absolutely requiring more mental and moral food to sustain them in an improving course, and enable the constitution to bear up against the seductions within, and the oppositions without. The present movements on the Continent, in more instances than one, illustrate the fact. But we need not go there—we see in our own country the feverish excitement which the elucidation of new opinions or principles, not in accordance with the present system of society, produces in the minds of the working classes. There may be, perhaps, truth in the principles which, when fairly discussed, must commend itself to the minds of those who are not prepared to receive it in a rough and unpolished way, that the workman in his present condition invariably presents it. Nothing tends more than a little knowledge to puff man up with pride, and to render him tyrannical. Overbearing conduct is the result, particularly when any power is given into his hands; and this brings us to consider another tendency of the age.

The increasing influence and power of the people in the government. It is not for us to discuss this principle, the tendency is here; none can be blind to the fact that the age is progressing in favor of a more popular element being infused into the national

councils. The revolutions of late have all tended to strengthen this principle. National suffrage and a large increase of popular power have been the result on the Continent, and the disturbances in our own country last year, were chiefly intended for this purpose; the leagues that are now extending for this purpose bid fair to prosper, and be of great help in bringing about a change of representation in our own councils. The principle of private judgment is carrying itself into all our political movements, and men are coming to somewhat of the proper nature of the government of nations. The divine rights of kings are fast vanishing, and the scriptural rights and privileges of the people are beginning to be more thoroughly explained and admitted. The people are becoming wiser, stronger, and more powerful, and thus must they find their way into the heart of the administration. Every year they are gaining ground, and every day they are being more listened to in the highest assemblies of the nation. Their pleasure is being more attended to, and when reason prevails amongst the body nothing can stop their demands. As this then cannot be disputed, and knowing that, if we would, it is impossible for us, now that they have gained so much, entirely to stop them in their course, it behoves us to be awake to the importance of infusing into their minds even in a greater proportion, and setting them the example of, those principles of truth and honesty

which shall prepare them to use their power aright, to the benefit not only of the working classes, but to that of the whole nation.

But how shall we contemplate this power being exercised at present: what order can we expect to be maintained? or what principles of morality pervade the laws passed by representatives of such actions as are common amongst them? Suppose that suddenly this power were to be brought into full play, would not the interests and well being of society suffer in consequence of their present condition? They certainly must be affected in proportion as ignorance and immorality abound; this has been always the case in the days that are past; and many of our legislators have been men who, though preventing the outbreaks of the people, were never able to obtain that respect for their moral character as to be worthy the example of the nation. We are not wishing to impute any evil consequences to an extension which is legitimately demanded by the education of the people; but as this power is great, so should be their improvement, to enable them to exercise it aright: the responsibility of discharging it to the national weal will be no trifling matter, and it must be considered that as the nation progresses, it will require men of advancing intelligence to help it in its course; their improvement then should be accordingly, as they will one day have an opportunity of exercising this power in a large and exten-

sive way. The opponents to popular power know that all opposition to the working classes gaining a very large influence in the land is of no avail; but that ere long they must inevitably succeed. To them we would say, what is being lost on the one hand, you can, if you will, gain on the other, by so improving their present condition, that while they in reality obtain a portion of your power, you may gain their confidence, and thus bring about that which you profess to desire to see—one people, united under one government, maintaining one principle of action, that of the best interests of the nation—a quiet and happy population working together, each for the welfare of the whole, studying every step they take; and moving, not always by the quickest means to the desired end, but by those most in accordance with the practice of our Saviour's life and conversation, By what principles would they now be guided in the choice of their representative, save those that have been their study all their lives; and surely few will be found to declare that these are the best by which to govern a nation. It is the present condition which is so much feared by many now in authority, were they to obtain power for controlling the national affairs. The right for man to have a voice in the law by which he is to be governed, is beginning to be admitted as equitable; but the great barrier to the completion of the project is the ignorance and indifference to right

principles which now exist: remove these, and a further advantage will be gained; for they who are now in such dreadful suspense must cease all opposition, peace will then be declared, and the nation will work together for its common weal.

In connection with the increase of popular power we have to remember that their grievances are many, and to effectually remove these there must be a thorough social improvement. Want of work, and a deficiency of power to remove the onerous taxation and carry out other contemplated reforms, form the two fundamental grievances; yet there are many which are bound up in the present system of affairs that time alone can remove. There has been brooding, for a number of years, a growing dissatisfaction among the working classes. Many, having felt sorely the depression in trade, have cried out for work from government; or, have so far seen in government the cause of this depression, that they have been desirous of taking it into their own hands. But men who have any knowledge in political affairs must deprecate government becoming a mercantile body; the folly of such a principle is too well known, and the endeavor to carry it out by a neighbouring nation has proved its inutility: the people therefore naturally say, when wanting the common necessaries of life, let us but try ourselves, we cannot be much worse off than we are at present! By being deprived of the power to

remove these grievances, they are led to place additional importance upon those which are induced by others than upon those which are directly induced by themselves. It is true that the grievances, resulting from their political condition, are many, but those induced by their own misconduct are more numerous. Methinks they are beginning to see this themselves; but men who are not accustomed to mental discipline are not unlikely to heap them all into one mass, and lay them at the door of those who are able to remove but a few, while, at the same time, they disregard their increasing extent in consequence of their own conduct. The most ignorant man is not desirous of doing this: his will is perverse to everything of the sort; and whilst those who do attend to principles of morality have to suffer the like political hardships as himself, he sees no encouragement to give up his own practices.

Whilst, then, it is politic to remove all that the hand of government can do, it is doubly more expedient, by healing the source, to give no cause for complaint; to elevate the poor to such a degree that they may be able to use all those privileges of society to which every member has a right from his position; and thus give them an interest in its welfare and order, that they shall feel, in uniting together against the other classes is to destroy their own interest, and join in a power which will recoil

against themselves as individual members of the community. The governments are not now in the same position as formerly, to reject these complaints and cast them on one side without any care: they must be maturely considered and met. There is a must be to decide this. And how are they to be met? By a foolish display of fire-arms, which tend only to throw them back, and re-act with greater power, in the division of society, to irritate its feelings, and render things still more dissatisfactory; and which, if continued, must bear its own fruit, in the shape of a more heavy taxation and encumbered machinery? The sentiments of the public are adverse to such a course: it is neither congenial to our feelings of peace, nor to the regard for our lives and pockets. The honor of dying by a sword of steel, a bullet of lead, or a splinter from a piece of wood, is fast giving way to the honor of dying when God shall call us hence; and when men may have the soothing hand of a friend, and the advice of a Christian, to console and cheer them through the dark and mysterious passage of death. We know well the cost of wars abroad by the debt of eight hundred millions; and we now begin to feel the cost of a war at home. Common sense then demands that these grievances should be met by a liberality of spirit, and with a determination to eradicate the causes by going to the fountain head from which they spring; by disseminating knowledge,

and encouraging those heavenly virtues, love to God and love to man; by teaching the people not to be silent and hypocritical on the one hand, nor clamorous and disorderly on the other; but to moderate their tempers and thus moderate their demands. Then they will be enabled to judge of the strength of our national institutions, see what sort of power must be used to rectify what in them is bad, and what kind of association is necessary to produce that society which shall stand the test of time, the shakings of adversity, and the elevations of prosperity.

The complaint that the workmen, as a body, are denied many privileges which others enjoy, is not to be easily set aside. The love of class predominates with most men; it is seen in the upper as well as in the lower classes, and has been productive of much evil; and, if it be allowable, man requires more than a little discernment to see how far it may be carried without injury to the general interest. The attachment of each to his class is by no means small in our country, and increases with every sort of persecution, negligence, and scorn. The love of self has here a little larger field upon which to act; and in proportion as the state of the man's social and moral condition is cultivated, so only can it be expected to operate for good: even then, unless a large and deeply toned liberal spirit is nursed in conjunction, men have a difficulty in

exercising it rightly. It requires a discipline, and, when the numbers of the class to which the workman belongs are considered, with the difference of their social and mental conditions, a self-denial on the part of those more sober, which a better improved condition can alone bring about, and which a broad and patriotic principle demands.

The man, in his first reflections on the privileges and powers possessed by any one above him, looking at his character, talents, and education, may find these in many instances inferior to his own; and, as he is denied the use of these, he feels the class to which he belongs aggrieved, forgetting that he comes into contact with that part of society which is most like his own. He is not apt to look over this, and feels, as all men naturally should feel, that class legislation is, as a general principle, bad, though, under certain circumstances, there must be exceptions to this rule; but when these take the precedence, then he is urged on by his class to lead the way for something more consonant with his feelings, and the condition of those around him.

The tendency of man is to grasp at that which immediately surrounds him, and to feel that affecting him most which is nearest to him. Among ourselves how impatient we are to gain what, as individuals, we feel we have a right to possess, but which, in our collective capacity, we are not permitted to enjoy. It behoves us then to infuse such new

principles into the poor as a body; to breathe new life into their souls; and to bring them nearer to the other classes of society; that any false distinctions based upon birth and wealth now dividing us may be removed, and the true distinction having more of the religious and intellectual than the present, may be cultivated in the grades and ranks of society.

A wound at any time requires some attention and care, particularly when it is of long continuance and the patient in a diseased state of health; but should it extend itself at the time that symptoms ought to appear for the regaining of strength, more surgical assistance is required; and if one person is not found sufficient, two or three may be called in to give advice; so as, by united wisdom and experience, to remedy any defect in the treatment. But, when the consultation ends in a disagreement, how gloomy things look for the patient: he has to depend upon his own knowledge of the malady, and judge for himself what treatment to adopt. How useful, then, an acquaintance with surgery and the healing properties of medicine! Total ignorance may lead him into a labyrinth from which he can never escape: and confidence, that necessary qualification to the healing of his complaint, is destroyed; for the men, once in repute, are now no longer to be trusted.

This is the case of the working man in reference to his social and political grievances: they are a

source of great pain to him; he feels their weakening effects every day, and groans beneath their weight in a feverish state. What is he to do?—consult the doctors in these matters? He does so; but scarcely finds two agree. Goes he to one minister of the gospel for the meaning of scripture, he hears one version: but proceeding to another, having the same position in society, he hears quite the reverse: both giving strong and plausible arguments in favor of their conclusion. Or seeks he the opinion of the leaders in the political world, he finds himself just as much at a non-plus: he staggers, and gives up the consultation; for never did doctors more disagree than the advice which is given to him as to the course he must pursue. Society is now in that conflicting state of opinion, the best of men varying so much in their conduct, that it is not possible for a man, remaining in ignorance or with but little knowledge, to be able to judge rightly who to follow and how to act.

Surgeons, when possible, keep their indecision silent: but in this case the disagreements are by no means private; they are open and avowed; nay, they form in hostile array, and weapons of no mean order are employed to convert the working man over to one particular set of opinions, causing him to make a wound where there was none before, or to treat a little eruption of more consequence than an internal disease. Frequently in conversation is it

heard: he knows not what to do, even when desirous of acting rightly, so much has he been accustomed to trust in the upper classes. This is one of the chief arguments the philanthropist has to meet with in the present day; and consoles the man in following the bent of his inclinations. But now his faith is gone; he sees a civil war in every class; and between the different parties that are engaged, his petitions are not attended to, giving cause to designing men to magnify them largely, and that often to suit their own purposes. Never before has there been open to the working man such a course for his independent action as the present; he feels thrown back upon himself to exercise his own judgment, and to decide how he shall act. How necessary is it, then, that he should be well acquainted with the true nature of his hardships, so as to apply an efficient remedy; and how much more necessary, as he is compelled to be his own doctor, thoroughly to strengthen his powers, so as to bring a quiet mind, strong and impartial judgment, to the investigation of his own case.

The sick man is obliged, should life be at stake, to surrender himself into the hands of one: but then the others have a little compassion, and leave him to go on as best he can, wishing him well through the application of his remedies. The workman has not even this advantage; he cannot be led by the strings of one man and repose in peace under a

shading olive tree. Every one of the other doctors whom he has consulted pour down upon him their invectives; and he has, whilst in this feverish state, to heal his wounds amidst the fiery assaults of adversaries, and a continual roar of thunder. He has to summon all his strength and courage, and set about the work in right good earnest; though enfeebled by his past misfortunes, he must hazard his remaining power in hopes of being able to breathe more freely; and, if his complaint be healed, it will be through a violent opposition; men not wondering to hear of a fever ensuing that shall cost him his civil life.

We may liken his present condition to the man who has had every advice gratis, and a dispensary open to him well stocked with every sort of medicine and poison; which are rendered so palatable, yet so diluted, that it requires one well skilled in the taste to detect the one from the other. Knowledge is not only requisite, but care must be taken: he must analyse their properties, and cease not to instruct himself as he partakes of each draught, to insure that his disease is not succeeded by one more dangerous, and end in the disappointment of all his hopes.

These are the days of life and action; and therefore, whatever may be the murmurs of men and the lamentations of the bereaved, they cannot, if they would, rest silent and sleep in listless ease. The

wise man and the ignorant, the sick and the healthy, the giant and the babe, require one about as much wisdom as the other, when resting in quietness and reclining on a sleeping couch; nay, the sick and the babe seek almost continual slumber; and health, which is so necessary to activity, may then be partially dispensed with. But arouse them from their slumbers, call them to work and action; the wisdom, health, and strength, which before were not wanting, are now absolutely requisite to carry on the daily duties of life. Perchance they have indulged themselves in rest till midday hath arrived; then double wisdom, health, and strength are found needful to make up for the lost time, and the unseasonable hour at which work is commenced; then is seen the importance of an improved state of mind and body, to do the work in half the time. But, if during these sacred hours of repose men have spoiled them of their wealth, and broken into the vast treasures which have been handed down to them by their forefathers, which they are not able to recover without a strong fight and lapse of time, the importance becomes strengthened by the necessity for redoubled diligence. The semblance which once existed between the wise and the ignorant, the giant and the babe, is now destroyed; and the advantages of the one over the other tell a tale not to be misunderstood. See here the position of the working classes; they have long been

asleep; they have slumbered till the heat of the sun hath aroused them, and now they find numerous thorns grown up by the way side; all the work of the past before them, thickly studded with the spots of the dark ages, and a web strongly woven by their adversaries (those who would keep them from improvement) during their rest, and bereft of many privileges and rights, with the stores of knowledge and of truth kept out of their possession. At such time of day, with their property gone, and the weapons for its recovery having been taken out of their hands, they may well stand amazed and confounded; and not surprised can we be to see them use the first implements of warfare they can lay hold of. Men in such a state cannot be expected to act the most prudently; the more also when goaded on by surrounding influences, when those who have professed their alliance prove faithless to their cause. Had they arisen in the morning of the world's history, had they foreseen then the consequences of such conduct, improvement would have been important to prevent abuses so manifold, and to build them up strong and able for such an encounter; but now that the dust of ages has been heaped up, and a Gordian knot been tied by the entanglement of the leading strings of their action; now that the property has so often changed hands, and been strongly cemented by the interests of time to its present possessors, and their slumber having wrought in their

own body a feeble and decrepid state of health, which is excited by the remembrance of the tyranny of the past, and a consideration of what they might have been had those privileges never passed from their hands: the importance becomes more manifest, that they may march more speedily and steadily on to the attainment of that healthy condition, which shall enable them to act with skill and energy in such a direction as to bring them the quickest relief for all their sorrows. Never in the history of man has it been more essential; for, in times gone by, the poor man might have followed in the train of some leader to regain that which was lost, and to achieve, by hard contest and indomitable perseverance, the victory of freedom and truth: but now he must give a reason, a why and a wherefore for every step he takes, and be able to answer at the bar of public opinion for all his accidents and misdeeds. The armor of mail, which would have proved impenetrable, is of little service, now that the tactics of men are so changed. The only chance of the working classes is to improve their condition, so as to suit themselves to the times passing over their heads; or, even now, they will be outwitted, and left to linger in despair. We conclude, then, that as they are forced by the circumstances of society and the spirit of the times to be themselve both prosecutor, judge and jury in these matters, it is most important that they should have a general knowledge of the

affairs of society, of the truths contained in Scripture, of the experience of men of the past, and of the historical evidence for everything which of old has come down to us, not excluding the Scriptures of Holy Writ; so as to give them the power of pursuing some definite line of conduct, and this based upon solid reason and truth, and the best principles of government both for themselves and their families.

CHAPTER IV.

THE IMPORTANCE OF IMPROVING THE WORKING CLASSES (*continued*).

To unite Society—Past pre-eminence of Britain—Economy—Special Position—Humility—Trial in getting Work—Association with all Characters—Idleness—Privations—Subject to sudden Accidents—Nature of Work—Many go Abroad—Cannot now serve God aright.

THE class distinction, which our constitution has handed down through successive generations, has much affected those who have not partaken of its advantages. Hereditary powers had not so much tendency to disunite the nation when the population were less numerous, and their evil effects did not present themselves so vividly; for during this time the middle and working classes have been increasing in a geometrical progression. The continual wars between this and adjacent nations prevented those divisions which our system of laws, in connection with a long peace and its accompanying blessings, has produced. Our national superiority has only been gained by having one common object in view; differences and marked divisions were not then heeded, in consequence of the zeal for those patriotic deeds of honor which war always excites: but now that war is being condemned by all true patriots,

and no other object, except the attainment of wealth, having yet found its way into the hearts of the people, this separation is proving to be more detrimental. Division is not only to be seen between the aristocratic and plebeian parties, which, in the opinion of some, is very detrimental to our growing strength and united action; but in a much more mischievous form; in that existing between large portions of the community who are so much more instructed than the other; in the social improvement of one-half of the population, leading them into pursuits so contrary to the other as to produce a civil war; one party rising up against another, using every effort to keep those, whose opinions are contrary to theirs, from gaining any power in the land.

A difference of opinion, resulting from the varied circumstances of individuals and their tendencies of minds, is good; but when animating them to bury public interest in selfish ambition, and love of a particular class in preference to the whole of society, then there must be something so far wrong in our national condition as to create an apprehension for its stability. The disunion which we now speak of is not that occasioned by an impartial judgment on the side of both parties; for, on the one hand, we have ignorance and crime resisting knowledge and truth on the other, which produces a very different feature for evil to that brought about by an enlightened understanding: in the latter, the parties may work

together for the general good, if having one end in view, the elucidation of truth; but in the former it is impossible, they are not at all on equal grounds, the aim of the one being to reach quite a different goal to the other. And the same truths, facts, and principles, with their derivations and effects, not being fairly placed before both, one is obliged to act so much in the dark, that he cannot believe how those having so much greater light than himself can rightly uphold doctrines and practices of so contrary a nature.

Our criminal courts testify to the great extent of this division. Men have a great horror of civil war conducted on terms of physical force, particularly when the parties are equally numbered, and so dispersed that no engagement will bring it to a termination: but here are persons rising up in every hamlet and town who obtain a livelihood by dividing society and fomenting its quarrels. It may be easy for a strong government to put down a faction before becoming organized into a political body; but when arrayed for the purpose of overturning all authority, at the same time openly avowing this as its greatest pleasure, the members of such a government will be debarred from executing the most beneficial part of their commission, the devotion of their wisdom and talents to accelerate the civilization of the nation. That which renders civil war so much more destructive than foreign, is the withdrawing of the people

from trade and commerce, and the destruction of confidence in their immediate neighbours. Nothing is worse than intestine commotion in any corporate body, it weakens all its powers, and must, in course of time, shake the whole fabric of the constitution. Union within is an essential element for good, where the properties of each individual part are not lost in the whole; but a union of our social interests can never be brought about till there are like principles in the bodies to be united. Extremes may meet when verging towards one another, or working round a common centre; but if not, they only cross each other's path, and diverge farther apart. Thus it is nationally; if we are to be united and work together for the good of all, there must be more social and intellectual improvement wrought into the nature of the working classes, that there may be some similarity between them and others: and having one common object in view, we shall be brought nearer together, and meet to unite more strongly, and blend our interests the one with the other. Some affirm that the present separation is caused by the gross ignorance and immoral dealings of the greater part of the poor; but this we presume to think is a reason why we should seek to remove these evils; for, with all our aristocratic influence, they who are educated and conduct themselves like gentlemen, become more united to the other classes, and carry their power with them in influencing the senate of the land.

The English nation has been renowned for the prowess of her navy and the victories of her armies; but war has been declared against war, and the nations must henceforth look to something else in which to claim the pre-eminence. Intelligence, true religion, and everything beautiful, in harmony and peace are to be the chief end of the race we are running; and how is this to be attained, but by training the masses and improving their condition. The method by which we have gained our celebrity has been by thoroughly well training the private soldiers and sailors who were to fight the battles of the nation and engage in every contest. Officers and generals were necessary, but the battles could never have been gained by them with a multitude undisciplined, unarmed, and unaccustomed to the work to be done: almost everything, as regards human strength, depended upon the good discipline of the lower classes. Courage and sudden zeal alone would never have retained in our hands the power we have possessed for so many years; these might have done for an emergency, but where successive onslaughts were to be made, the discipline of the mass has been most essential to victory: and so must it be with the victory to be achieved in intelligence, science, and religion; yet as the end now sought to be gained is different, so must be the discipline; that was physical, and therefore must decay; this, mental and religious, abiding for ever.

In comparing other nations with our own, we may see a little better religious feeling pervading the English; but our intelligence does not partake of that extensive power among the people which enables us to claim any superior rank. In this respect America has far outstripped us; the masses of the people (the slave population excepted) have fairly won the laurels for the nation, leaving us to follow in their track. But if England is to lead the way in everything great and of good report, if she is to stand again in the foremost rank and be as renowned for her religious practice and intellectual greatness, as she has been for the courage of her navy and the valour of her arms, then as regards this, we must be prepared to follow the example of the Americans in elevating the working men. Amongst them do we see the germ of that intellectual greatness, which in the more educated buds forth, exhibiting all the latent talent of the people; and as they form the majority, so ought we to look among them for the numbers who are to shine in virtue and intellectual culture. This talent belongs not to the rich alone, it is not found in gold and silver, but it is scattered all over the face of society, without reference to the possession of this world's goods.

Improvement is economical. Reform and economy are the order of the day. Financial matters are now undergoing a thorough investigation. As a nation we have been toiling hard, and amassing

with industrial care enormous wealth; but we have also exerted ourselves to produce a large and onerous amount of poverty. There it is; it stares us in the face, unabashed, and not ashamed to hold up its head, saying in a voice that reaches every ear, and causes no little grief, "Help, help, help! for we hardly know how to live." To detail the cost of the waste and crime resulting from the present condition of the poor, with the loss of wealth to the community, is far beyond our limits; knowing also, that this is a task which can by no means be accurately performed with our present state of information; we therefore shall content ourselves with a rough estimate.

The excessive cost of the army and navy must be mainly attributed to this; for, whatever may be said of foreign invasion, our rulers clearly perceive, that when the people are educated and improved, these will not be allowed to destroy so much of the nation's strength.

The following table is intended to give, in the first column, a rough estimate of what we may presume crime now costs us; and, in the second, to what we might hope, under an amended state, it would be reduced: which tabular form will clearly show to the reader the necessity of each one exercising all his influence in endeavouring to bring about this all-important object, the improvement of our working classes.

		Estimated Cost when Improved.
The cost of the army and navy	£	£
for last year were	20,000,000	5,000,000
The nation pays, for spirits and		
beer, &c., about	50,000,000	30,000,000
* Our police establishments, in-		
cluding courts of justice, gaols,		
prisoners, &c.	5,000,000	2,000,000
Our poor-rates	8,000,000	3,000,000
† Estimated cost of those who live		
by dishonest practices	40,000,000	10,000,000
	123,000,000	50,000,000

* The London Police and Courts cost £428,801 for 1846, the population protected by them being estimated at two millions; and that of Great Britain being nineteen millions, we spend, in the same proportion, £4,073,609. But, as our smaller towns cost rather less, we have reduced this sum in our estimates to ....£3,000,000—add

Cost of courts of justice, as per parliamentary papers	870,409
Rural police, gaols and county establishments	748,335
	4,618,744
Add 10 per cent. for collection..	461,874
	£5,080,618

† In 1836 an estimate was made by the municipal committee of the borough of Liverpool, of the cost of those who lived by dishonest practices within their district, and it was found to be upwards of £700,000 per year. This would give us for Great Britain (estimating the population under their control to have been 200,000) a cost of 57 millions and a half; yet, desiring not to exaggerate, we have reduced this to 40 millions in the above estimate.

Now we think, under an improved condition, the cost of all these would not be more than fifty millions of pounds, thirty millions being allowed for strong drink, and twenty for misfortune and crime: so that there would be an annual saving of at least seventy millions sterling: or, considering that all the persons engaged in the above pursuits would otherwise require food and clothing, we will even halve this amount, and estimate the loss at thirty-five millions sterling per annum. We have not included in this account the cost of the judicature or poor rates in Ireland or Scotland; or, in the former country, the cost of police or of those living dishonestly.

But it may safely be estimated at fifty millions a year; for, be it remembered, we have not added to the above the ten millions a year that are now paid for the national establishments of religion, though with many this may form a questionable item to be considered; yet the people of England will have their religious worship conducted more efficiently, and at a quarter of this annual cost, provided the masses obtain that moral and intellectual improvement which it should be the earnest endeavour of every Christian philanthropist and good citizen to bring about. There is not in this account the cost of the many serious fires and accidents which occur, and the lives lost in consequence; nor the increasing expense of our hospitals and asylums of every sort.

Merchants and traders of England, financial reformers, and workmen of every class, what say you to the loss occasioned by the present neglected condition of the poor of our land!

Again, consider the wealth that would be gained if all these parties—our soldiers, sailors, tradesmen, and professional men engaged to meet the present condition of the working classes—were exercising their powers in the necessary productions of life: justly speaking, their improvement would be an additional gain on the other side of as many millions of money, in the time and talents lost being well employed: so that the national debt, large as it now appears, and clogging our every step, might be removed on one side easily, quietly, and without any more harassing feelings. The lower classes are certainly not the cause of all this loss; but a glance at the Home-Office Report for 1846, proves that 88 per cent. of those committed for crime in 1837 and 1845 were unable to read and write, or, if so, imperfectly.

The degrees of instruction were as follows:—

	1837.	1845.
Unable to read and write	35.85	30.61
Able to read and write imperfectly	52.08	58.34
Able to read and write well . . .	9.46	8.38
Superior instruction	0.43	0.37
Could not be ascertained	2.18	2.30

Mr. Clay, chaplain of Preston Jail, in his Report for 1846, gives the following table of the earnings of prisoners at the time they committed their offences:—

		Males.	Females.
From 5*s.* to 15*s.*	per week	145	48
16*s.* to 20*s.*	„	33	12
20*s.* to 30*s.*	„	16	1
Upwards 31*s.*	„	1	2

We are constantly reminded by every public statistic that our enormous taxes and private losses originate with, or on account of the working classes. It cannot be necessary to bring them before our readers here; they are to be seen in all our publications that refer to the subject, and well it would be if every reader treated them as an incitement to work for their amelioration. One of the latest strikes us forcibly in support of our remarks. The Report of the Police Commissioners for 1848:—Of 42,933 males and 21,547 females taken into custody during the year, 38,726 and 20,471 respectively could neither read nor write, or, if so, but imperfectly.

In reference to the numerous accidents that happen, we quote a short extract from a government officer's Report in the mining districts, for 1846. "It is seldom so much from a reckless regard of danger, as from a stolid ignorance or obliviousness of the

natural consequence of acts which expose them (the miners) to danger, that most of the serious and fatal accidents in mines occur." And this is illustrated in other departments in which many of the working classes are engaged; though there is a determination on the part of some to do that which presents itself to their mind at the time, in spite of the consequences they know must ensue.

The workman whose mind is well cultivated, knows better his own abilities, and is able to see for himself how he can best promote his own position in society, in what department of work it will be the most beneficial for him to engage, and in what way his talents will be of most service in obtaining the best interest for his labor. It is this which gives the educated man, in the constantly changing state of society, a power to obtain wealth of which the uneducated knows nothing, he not being in a condition to take advantage of anything suited to his taste and ability when coming before him: for all great men shine in those things which are congenial to the constitution of their mind, and obtain their fame by adapting themselves to the circumstances immediately passing before them; and the same principle descends to those of inferior talents.

The lives of many who are now carried off in the prime of life would be spared to the country to return it that abundant interest for the time, talents, and money spent in rearing them to maturity; these

would then be a small outlay for the wealth they would produce; for we think it might be easily proved that man, taken as an animal, is the most productive of any. On the low grounds of economy then let us elevate the working classes of England. Every improvement has been brought about, if not by them, yet by those who have given their time to the practical work itself. All our wealth has been produced by men of this class: true it is, that the minds of others have been given to its direction; but mind alone cannot operate upon matter, the body is required to carry out its intentions, and yield the increase of every invention. The more also the man comes in contact with the work, the better is he able to bring it to perfection; and who so near it, who so able as the working classes of England. Let their moral powers be well trained, let the powers of their minds be fully developed, and it may be that the steam engine will be superseded by a more powerful and economical machine, calculated to produce a better effect, and to be used with all its benefits without its present disadvantages. To improve everything else, to give so much of our national strength to the production of wealth, without uniting our energies to amend the national condition, is an economy based upon the most false calculations; for, where now are the nations who had risen to power with all their wealth and grandeur, they have risen but to fall into a greater

degree of poverty and weakness, and that as with a sudden crash, because they adopted those false principles of economy, which regarded the improvement of the material as of more value than the man who improved it; and thus that which they were seeking, wealth and power, was found to pass from their possession.

The inconveniencies to which the workman is subject from his position and poverty are numerous; he may have enough, but seldom much to spare on the enjoyments of life; strict economy is therefore necessary, and the little that he has must be laid out to the best advantage. He is called upon to deny himself much that other classes of society can enjoy; and to do this whilst he not only contributes to the luxuries abounding on every hand, but endeavours, by his work, to render the position of those above him more easy and comfortable, without much altering his own: he witnesses this, and as a man, reflecting upon it, must feel that to do the great physical burden of the work and enjoy the least material fruit resulting therefrom, is, though according to the arrangement of society at present, not quite compatible with the existing feelings of his nature. His self-denial therefore is called into active operation; he is not compelled to work like the horse or the mule, he is not driven to it by mere physical force, but he is placed in a position that in order to live, he must exercise his physical strength.

Men in other conditions of life have a large and open field of work to choose from; but they never select the place of the workman in preference to any other; this is the last position thought of, all their feelings are opposed to it; they know full well that it is the most difficult life to lead, in conjunction with the natural instinct of man's soul, and also that it is the hardest life of any. The workman must work the longest and the hardest, and yet obtain the least of the necessaries of life with the least of its enjoyments; and in general acceptation it is the most degrading life to lead. What then other men reject, the poor man has to take up, and be satisfied with what they despise. With him there is no choice, it is the one and only way to live. To work and live with him are synonymous terms; whatever may be said of the advantages which the work of the mind always must possess over that of the body, the working man has not the preference of the two: he is the man with the least advantages of any, and though there are said to be many such which he enjoys over others, yet a very clear proof that men generally consider them to be few, compared with the other classes, is seen in the avocations which they pursue. After diligent thought and careful enquiry, this is not surprising, when we consider that the man who works takes, or is born in the lowest position in society, and that which is most similar to the brute creation. The little interest

which the laborer generally takes in his work, and the indifference he exhibits about it when the day's labor has ceased, are by no means results naturally consequent from his position, which some persons allege to be one cause of his happiness, but from the circumstances under which he is engaged. In all departments of business the same indifference is manifested, for it is only in proportion as the man's chance of improving his condition is increased, that he takes an interest in his employment, and so also is the amount of pleasure he derives from his daily occupation, forming the greater part of a man's life. However much therefore gentlemen, with the numerous cares of business, may sometimes envy the poor man's position, this envy forms no valid reason with them for not extending their business at any time; for as is the responsibility, so is found to be the pleasure of carrying on the trade or profession, other pleasures flowing in with a like proportion. The mind becomes filled and enlarged to meet the increased demand upon its attention; and it has the unspeakable pleasure of feeling itself growing, strengthening, and becoming capacitated for a larger sphere of usefulness, from which the poor man, though not entirely debarred, yet must comparatively remain a stranger, owing to the decreased opportunities he possesses of encouragement in his occupation.

Humility and patience the working man has to

put into full operation: he must be subject to all, as all are above him; whatever their temperament of mind, character, or wishes, to them he must bow; and if implicit obedience be demanded of any, it is of him: every person else can say, come and go; but he is at their nod and pleasure, he must work when they please and according to their fashion. We see not how this is to be remedied; it has been, and seems now to be, the order of divine providence: but it is also the design of Heaven that the workman should be cultivated in his mind, to be able to exercise these virtues rightly; especially as the whole tendency of man's nature is adverse to them. Some will say, it is a difficult matter to govern; but this is in union with our feelings, and is therefore taken up most willingly: one-half the work is done, for we are incited to it by all the inherent properties of our souls. But where is he who has not found it the more difficult to obey? The whole tenor of Scripture, the highest book of philosophy we have, is to teach man obedience, not to his own will, but to another's. The laboring man, therefore, works not in unison with his feelings, but quite contrary to all the impulses of his soul: the movements of his whole constitution are to rule and reign. However much, then, the mind of one man may be trained to humble himself, and be obedient according to the necessities of the case, he who is taught to rule his fellow men has twofold the

advantage; for he has always with him the strongest force that can be applied, either inwardly or outwardly—his will to urge him on. He fulfils his appointment willingly; whereas the workman, necessarily. It must appear to all that this constitutes the great difference between the two positions in life. If it be of any importance to elevate those who govern, it is much more important to improve those who have to submit: for the man who acts with his will wants not to perceive much reason for his so doing; he cares not about it, he feels no pain; his pleasure is, to do and to carry out his purpose: but the man who acts contrary to his will, and is placed in a position that he must do so, though acting ever so rightly, is the man, above all others, who requires the best elevation of his mind and government of his passions, so as thoroughly to investigate the cause and see a tangible reason for his being placed in that position.

The savage, when losing confidence in his chief, sees no reason for submitting to him; therefore, on the first opportunity, he slays him, in order to become himself the chief: and the workman, in his rude and uncultivated state, sees little reason why he should be compelled to work and to submit to men of his own form; and, as a natural consequence, takes the first opportunity of throwing off the yoke. From his superiors he must bear with very strong language, and cannot say nay; his feelings may be

strongly aroused, every incentive given him to quarrel, but he cannot turn round to reply; though it is cheering now and then to see some proud upstart get a good "dressing" from some one more bold and spirited than the rest, whilst at the same time he demands their sympathy, as it frequently terminates in his discharge. The workman has literally to fulfil the words of our Lord, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Many persons will frequently attempt to expatiate upon the independence of the workman; because, on certain occasions when trade is good, he, not being bound by any law of the land, can leave his employer and find work elsewhere: but the amount of this liberty is too often exaggerated; for they who look upon this freedom as a privilege which the working classes of this country enjoy, can certainly never have attended to the state of our society for any lengthened period of time. It may be true with a particular body of men once now and then; but it forms rather the exception than the general rule in speaking of their position; yet the remarks made above have their application to the workman on all occasions, in any state of society, or under any freedom which he may enjoy.

The working classes in thus having habitually to cultivate the virtue of humility and the art of submission to the pleasure of others, because of the present form of society, know not where these

feelings should be restrained, and where the freedom and independence, the rights and privileges of each one of humankind should be asserted and maintained. Improvement is important therefore, not only that they may know the better how to submit to the laws and regulations of society; but whether they ought to submit, or remain firm against the anathemas of one and the encroachments of another. There is a power in lawful submission, without which nations could not be governed; but there is also a passiveness, a truckling to a faction, or some noisy few who would break up all order, without any regard to the structure of society.

The man who is ignorant of the form of civilized society, knows not how to conduct himself when his opinion and exertions must be given either for evil or good; particularly if two courses are open: the one, bright and prosperous for the present, but leading him in a short time into adversity; and the other, though not so promising, yet having the steady marks of progression, directing him to a safer issue. These remarks are especially applicable to his religious belief and practice; in fact, the higher the subject in which he is engaged, and the more complicated the interests involved, the more is lawful submission, and a firm resistance to all unrighteous demands, required to shine in his character. With those who affirm that the workman should have nothing to do with either politics or

religion, but submit, without a question or a reason, to the rules given him for his guidance, and to teachers and rulers appointed by any body of men, we have nothing to say, but ask, from whence came your authority? Show us a sign; and when the man has to earn his bread under the control of such men, and yet resist them by the law of God and the homage due to reason, the necessity of his amendment is so much the more apparent. But he is constantly brought under this power; it has ruined many, and brought them all, more or less, into their present condition. What with his necessary submission, and the skill of those who are always overawing him and crushing the very germ of freedom of thought, he has been led to give up all religion, or adopt that which his master does.

The man in this overpowered state has to get his livelihood; and so changeable is our trade and mode of carrying on business, that to-day he may be flourishing, with plenty of work, and to-morrow, or in a very few days, he is driven to want. Persons in other conditions of live have generally some friends to whom to apply for relief; but he may be starving, pining away, and yet have few either to communicate with or assist him. Whilst in distress he obtains work; and now, how much needed is his strength of mind to support him against false principles, which, when coming through the hands of any one connected with his work, are the more likely to over-

come him; not meeting him in open combat, in the face of day, but as he is lingering on in life, these things insinuate themselves with all the gentleness and charm which false religion or false politics have about them. If principles be dear, they must be strong indeed when dearer than life itself. The principles of any man are tested most when in poverty and adversity; and the working man is always in the one, and seldom out of the other: besides, when wanting work, he has frequently to travel to seek it, leaving his family behind him; his dependence on success being often left to chance, or the haps of fortune; though God, unthought of by him, provides for his daily meal.

The facilities which others have in such circumstances, by writing or friendship, are not open to him: his responsibility being small, with the abundance of labor in the market, they who require laborers can always have a full choice amongst the men who come before them: in this way is the skill of his hands continually open to competition. He may be a few weeks or months in one place, years seldom rolling over his head under the same master. During his migrations he meets with innumerable influences operating against him; and should he be able to withstand them at one time or place, so varied are those brought to bear upon him in another, that he requires all the benefit of good discipline to ride a victor over all. The strength of association

and friendshp which belongs to other portions of society is with him seldom attained, having to breast life alone, and bear the breeze single handed; and moving about with little or no money in his pocket, he is driven to the exercise of all his ingenuity to keep himself honest and yet keep on his legs in the world. Is ignorance the proper state for such a man? Are just a little improvement of mind, a little love for that which is honest, a little elevation of character, all that are necessary for such a man who has to struggle through so much, time after time? Where are the men in the other classes of society that have to struggle with so many of the life and death realities of nature? What will not a dying man do to keep body and soul together, and who so near its division as he that has nothing to depend upon for any two or three days together? In the present generation none dares to say, that the honest and industrious workman should not have all the improvement necessary to fortify him in these constant changes of life, and the power of the gospel be made as manifest in restraining him from doing evil when on the brink of the grave, as when prosperously riding over the storms of life; and if he, then why not the numerous artizans and laborers, our country produces, who are overcome by these changes and bowed down by misfortune?

They have to meet with the refuse of society, the cast off characters of all the other classes, and the

lowest practices of iniquity. Numerous are the off-scourings of society: and the principles and habits of these, which other men can say we will not have among us, laboring men are obliged to receive into their community, and the influence of such is proportionably augmented by the impetus they gain in their fall; men who will not obey the order and decencies of other grades in life: and what with these and those of a kindred spirit in their own circle, great disorder must follow. It may be said to some men, do not go into such society, do not be mixed up in such practices; but upon them the advice must be almost lost, from their being compelled to take that which is rejected by all the others. A large number at any time requires increased discipline, knowledge and forbearance, to what a smaller number would require to enable them to work together in order; and here you have not only numbers, but these augmented by all the sweepings of the other classes, who create disorder of their own kind and increase that of the poor. We need not illustrate this, it is seen in every large work and society. Before, then, at any time we can rightly exclaim against them as a body on account of their disorderly state, let us remember our neglect on the one hand, and the necessity which they lie under of receiving these outcasts on the other.

From the state of society in all ages, it is observed that sin against the laws of God and nature tends to

poverty; there are exceptions, but this has been the general rule, and it is so at present. Men who once drove their carriages are to be seen amongst the poor; men, we include not those who have fallen through misfortune, which the eye of man could not foresee, who have followed every other path but the right one, find among them a refuge; they are there hidden, and heard of no more as the men who once adorned society with their wealth or their science, but who by their evil practices are now reduced to know and feel the bitterness of sin. It is not their fallen condition that operates so powerfully on the workman; for when they were in prosperity, spending their wealth, invariably he was required to assist in carrying out their schemes, or in administering to their wants, the temptations being increased by the offer of larger rewards for his work. For the laborer, feeling himself amongst the lowest class of society, is often urged to do what truth declares to be wrong, and the feelings of others condemn.

He has no encouragement to retain his position in society; for as long as he can keep out of the hands of the jailer, he feels that he cannot drop into any lower station. The man that is on the ground floor of a building will venture to do many things, which he in the upper part could not do without endangering his all; but the workman's all is in himself, he can lose nothing, having everything to gain, and therefore very little suffices to take him out of the

path of honesty and virtue. Let none, on this account, think that there are no honest men among the working classes, or that there are no rogues among the upper in gentleman's attire; we speak here of the liability to which the poor man is subject from his position; and the small sum, which to others would be no enticement, must to him be a source of comparatively unalloyed gratification. Public opinion has scarcely entered into the precincts of his association, and the moral restraints which otherwise would shield him from being the dupe of other men, are not thrown around him; he has to meet not perhaps direct bribes to dishonesty, these being almost entirely out of fashion, but the open inducements which are scorned in other society.

He cannot avoid, when at work, being associated with any and every sort of character. His work frequently requires him to be brought into conversation with his mate (his partner at work) during the day, who is perhaps what is termed a worthless fellow; yet they both have to work in harmony with each other, not like merchants on change, whose conversation is only upon the business of the day; for, as their work seldom requires much more than the skill of the fingers and the sight of the eye, each one makes a companion of the other whilst it continues; and many who might be desirous of living soberly are thus drawn within a net, from which it is difficult to disentangle themselves. This accounts

for the rapid spread of any particular opinion suited to their taste. Arguments and principles come upon them like the ceaseless dropping of water, which, if the ignorant man resists, he has a pearl within him of matchless price. Now this cannot be avoided; statutes and penalties are of no avail. No one can say nay; no power can deliver the man from its entwining grasp, which seizes him securely, introducing into his system a poison that hardens him against the gospel. You see nothing like this in the other classes of society: the man is compelled to be there by a necessity, and workmen are not gentlemen; it is not suitable to their occupation that they should be altogether. There is a spirit of candour which friends use when coming together, that intimates whether or not they like the conversation; but few of these men are friends in the general acceptation of the word; they are just passing associates for the time being, though, in many instances, producing friendship; and therefore, very much according to the masculineness or hardship of the work in which they are engaged, they declare that they will be heard: they are not particular to a word; but there is the thing, there is the principle, and the hearer must receive it: they will the utterance of the facts, and out they come. Here then is the trial; a power which waxes stronger and stronger; till out of the man, who perhaps has some morality, his best principles are fairly eaten; and as ignorance

and crime prevail, so are they thus more closely cemented to many of the working classes. The only preventive open is to improve the whole class, to bind them by their own reason, and give them the power of detecting falsehood, and shaking off the fetters of civilized slavery: to touch the seat of the desires, and enable them to repel error by the truth that is in the men, or they never will be able to stand such trial as this.

Every person complains; and laments the state of things, when a number of the working classes are thrown out of employment, it is one of the most difficult matters the government have to manage in legislation. Idleness to the best men is at any time a source of evil: the educated man abhors it; nature abhors it; and, to the honor of the working classes of England they abhor it. Idleness, in connection with bodily sickness, is tedious; but when in connection with ignorance of the mind, while the body is in health and active vigor, it proves itself, according to the old proverb, "the mother of all mischief." Keep a man at work all day and every day, and you may perhaps keep him in ignorance; but let him have a constant change from work to idleness, you lead the man to think, you shake him, you roll about his mind, and he begins to feel that he has something within him: it sharpens his intellect, and he is no longer the benumbed animal that he was before. He feels now that he is

living; when idle, there is a vacuum, and he cannot satisfy himself till it is filled. The aristocracy, merchants, traders, housekeepers, in fact, all who have anything worth having, now fairly begin to tremble; they shake ten times more than ever the working man shook whilst at work in fear of his master. A battallion of armed soldiers is nothing; but a wild, uncultivated, untrained mass of able-bodied, sinewy, muscular English workmen, bid defiance to all our moral courage, and call forth the tremblings of a decrepid old man (old age is to be respected). But the movements of the consciences of those who thus tremble, is a thing not to be witnessed in a drawing-room or in a merchant's counting-house. The pulpits do not shake, they stand firm; but the ministers tremble: yet not all; there are some who stand out boldly, manfully, and with a godlike spirit say, Improve and elevate the working classes of Britain.

Now why, we ask, should there be all this? It is not on account of the condition of the poor man, but of the fear that his state of mind will lead him into excess; and such is the case, it is the legitimate effect of a cause. What can we expect the man to do with himself all the day? The public-house is said not to be his proper place, to his sports and games many Christians are averse; but, for our own part, we think lawful recreation should be encouraged. Is the man, active and energetic, to sit all the day moping at home? Some will say, let him

read. But are they the parties to read continuously during the day or week? Besides, if you would have him do so, where is he to get his books and papers? His wages are not now going on like others, who may have a few weeks' holiday: with him it is, no pay, no work. And if they had books, it would be no pleasure to numbers of them to read; so little have the other classes allowed them the opportunity for so doing, accounting them as nil in carrying on the affairs of the nation. At least one-fourth cannot read. And is this mixture of idleness and ignorance, producing so much crime and misery, still to go on? The one it is not altogether possible to remove, though by proper laws a great deal of it may and ought to be; yet the other can be removed, and the cessation from work be made, not a seedtime for mischief, but for cultivating the understanding and forming better habits at home, which shall bring forth when at work an improvement in conversation, and a glorious harvest of intelligence, virtue, and honesty. The man who works with his hands all the day for months together without reading, and is then discharged, naturally seeks employment, and cannot be content with books alone; these are more displeasing to his taste than the treadmill, and are not unlike the work of the plough to the literary man, who has been working as many months with his mind. A very little of this will fatigue both body and mind, and oblige him to re-

linquish the labor; yet we never find such a thing done, though it is the same in principle as when many now say to the working men who are out of employ, read, read, read. The only method of training them to do this, is to improve their minds, so that they may acquire a taste for reading; taking up books as a source of information when the hours of work are finished, or during their intervals, in order that they may not become fatigued and powerless for good when a few more hours are open for such a purpose. Then we shall have no cause to tremble, no need to be afraid; for our courage will be in the love for good that shall pervade the breasts of every man.

Whilst health continues, the poor man may be able, by dint of courage and persevering faith, to hold up against these cessations from work: but sickness arrives, or misfortune happens; consider now how forlorn his hopes, how doubly trying his position! In many cases the father must go to the hospital; and the family has little support at the time it needs most, having to humble yet more than before to the will of others. Their work depends, when it is to be had, upon the health of body they enjoy. How necessary, then, that they should take every care, and have a well-grounded knowledge of the effects produced upon their system by the food they eat and the habits which they engender. In the broiling heat of summer's sun, and in bleak

winter's cold dark night, many are obliged to continue without any shade from the one or much clothing for the other. It is true that custom may harden the man to both; yet much sickness to the human frame must ensue, with every care and experience: but he who is ignorant, thinks not of the necessary consequences resulting from negligence; so that the evils connected with such a state of life produce incalculably more disease, and react with greater force on the community.

They are required to work in places of peril, and are thereby subject to many accidents and sudden deaths, which no knowledge nor care can altogether prevent. In searching out information with respect to the laws of nature, new experiments have to be tried, producing accidents which all the foresight of man cannot avert; but, if the laborer possessed a knowledge of these laws, more might be avoided than are at present. This particularly applies to our sailors, soldiers, and miners, whose lives are always in jeopardy. The educated men, amongst them, it is true, are called upon to share the risk of life. But how large the numbers of the former compared with the latter! And life is as dear to the poor man as to the rich, and to the uneducated as to those who are instructed in all the art and science of their country. The chances of accident and sudden death increase in the same ratio as the man becomes poor; for he has to bear the brunt of battle, or the real

hardships of the voyage. And so it is with the other workmen—the master, if called in an emergency, can move out of danger, but they who put their hands to the machinery must be close to the work, and always there, subject to the hazard which ever attends it. Is it not then fair and reasonable, just and right, that all the man's talents should be well cultivated, so as to enable him to see where is danger; and that he, whose nearness to death is so continual, should be the most fully prepared for so great a change by a high degree of religious improvement? We stand not at mercy's door, we take no neutral ground, we travel on no begging excursion asking it for pity's sake, but we go still further and say it is a gross injustice done to the man and to our working classes, that they should thus be called upon to risk their lives, without possessing every possible means which the other classes can afford for their highest moral and intellectual attainment. He who hoards up his wealth without caring for them is unworthy the name of man. We care not by what means he gets this, under whatever statutes or regulations of society he manages to scrape together the sweat of another's brow; the man, filling yonder chest,—(and there are thousands such now in this country professing to be actuated by every principle of godliness,) who cares not to give his time, talents, and heart to the removal of every impediment to such improvement, and to help

on the glorious civilization to which we hope this age is the precursor; to unfetter the slave and bid him hence be free, but not crown him with a crown of thorns, and tell him then to bless thee—sinks lower into the earth than the working man who digs the gold out of the earth.

The nature of the man's work calls for his extra improvement; they who are engaged in daily occupation of an intellectual character, are able from their engagements to advance themselves in an increasing ratio; but the poor man having the least opportunity from his work of improving himself, should be well educated so that he may turn this little to a better account; and have an open field and no favor to compete with the other clases of society, in the extension of truth and building up the national interests, in order to hasten on the great civilization which is to shine in the Redeemer's kingdom here on earth.

Having taken a cursory view of the workman in his own country, it will not be irrelevant to spare a few lines to review the peculiarities of his position abroad. Workmen are every day going abroad, either to settle as colonists, or to pay a flying visit in the character of a sailor. The settlers become the fathers of future nations, and often rise to rule in their adopted country, though having to suffer many privations, into the narration of which we cannot here enter. The ignorance and evil habits, which

have grown into such masses of deformity here at home, will there be fostered for future generations, if we do not now eradicate them. The emigrants propagate their principles, and influence other nations in scattering the seeds of evil or good, giving them to understand the practical nature of our religion, laws, and sentiments. Passing by our legalizing the unlawful system in which soldiers and some of our sailors are engaged—though such wholesale slaughter should never be looked over without scorn and indignation, when carried on by man's authority alone—these settlers are brought into daily contact with the sloth and ignorance of more uncivilized people, whose religious and immoral practices are more conducive to the feelings of man's nature; and to combat these, so as to effect any good, or prevent themselves from sinking lower in the race of mankind, requires a strong Christian principle, and a well-regulated tone of mind. These men, when thus scattered abroad, have no Christian influence brought to bear upon them. Here and there, a few missionaries are placed to preach the gospel, but what are these among so many!

In the warmer climates disease and sudden deaths become twofold greater than at home; and where is the counsel of the missionary, or the consolations of earthly friends? If improvement is necessary to the man at home, how much more so to the men in such a position, where death is sweeping off so many.

And who knows, reader, but that the lad in your shop or factory, or the little one you see prowling about the streets, wanting bread, and being nursed in ignorance and crime, will not be of the number. Pause, while you neglect that lad, or prevent him, by your cupidity, from having every improvement and training in Christian truth, which shall cause him to bless instead of cursing you.

He who has read aught of the history of man and of the church of Christ knows, that any one travelling abroad requires a knowledge of the baneful effect of exercising the same habits in a warmer or colder climate than to what he has been accustomed; as also of the arguments and sophistries with which the Hindoo, Mahometan, or any of those whom *we* call heathen, maintain their own religion in opposition to the gospel. And the working man, to meet these, requires not only a general knowledge of nature, but a Christian principle and an enlightened understanding to direct him in his course.

They who return to their native country bring not only the corn, tea, cotton, and other fruits of the earth, but the effects of the demoralizing practices abroad, to add to those which exist at home. The association and interchange of thought can only be productive of moral good to the community at home, in proportion as the men partake of the inspiration of elevated social sentiments, and of a strong pervading desire for right truths and principles. Having

these grafted on their souls when young, they will bud forth, ripening into more beautiful fruit in the congenial climate of persecution and opposition, and will then return strengthened by their victory, and laden with the blessings of multitudes, shedding a bright national lustre throughout all our communications. War then shall cease, as men will be found unwilling to engage under its blood-stained colors, or fight with other weapons than those which have descended from heaven.

We now come to consider the scriptural reasons for elevating the working classes; and these, in our opinion, take precedence of all others which may be adduced for such an object.

We have already scanned, though briefly and imperfectly, the powers of which man is possessed, and here we would observe the importance of using them upon right principles. There can be little improvement without an instruction which shall teach men to see and to feel that they must act out the great end for which God created them. Nothing less than this will stop the torrent of wickedness, or bring about that state of society which future generations shall pronounce to be civilized. The working man was each and every one born to glorify our God. This is summed up briefly in the words of Him who spake as never man spake—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."—Matt. xxii. 37.

We do not bring this forward as a text on which to dilate; but as being the embodiment of all the principles laid down in Scripture: from which, and many other passages, we draw the conclusion, that God has intended that man shall be trained to exercise all the powers which He has given him to the best purpose.

The law of heaven proclaims such a high standard by which man is to conduct himself, that it commands him to surrender himself unconditionally to be improved and elevated by the study of the will of God, and bow to his supreme authority, without questioning the right of Him above, or daring to say, Why doest thou thus?

Arbitrary this may appear to those who think it not divine; but the command, if fully executed, we hesitate not to affirm, is the best principle to produce the most approved state of society. Any man who has to concentrate his thoughts upon one Being, requires a knowledge of that Being, and a discipline which the working classes do not at present possess. Man, in his ignorant and uncultivated state, knows not God, and is not able of himself to love him; there is a confliction of interests produced by the tendencies of his nature, and he therefore requires not only a knowledge, but a proper training of his powers, so as to unite them all to glorify our blessed Redeemer, and to bring about that state, when

his Father's will and our Father's will shall be done on earth as it is in heaven.

The man who is ignorant of Christian truth, and whose powers are not fully developed, may love God, but he cannot love him with all his mind; it requires that he should have some degree of the knowledge of God, and that his mind should in some measure be developed by a course of reasoning and training, ere he can serve Him with all his heart and mind; for it is alone in proportion as the powers of the man's mind are brought into exercise and fully developed that he can thus serve God. Some affirm that a discipline is not necessary for man to do this; it is possible, say they, for him to do it without. But we look at the babe in the cradle, and ask ourselves and our readers whether that babe, supposing him to be possessed of all his faculties, could either walk, talk, or do anything requiring the use of his limbs, without their being trained by some person who knows how to use his own limbs; and, forsooth, he absolutely requires strength to put them into operation, which he can only obtain by being nourished with food by some other person. This is the case with the soul of the babe, for so undivided are the body and soul, that you cannot train the one without training the other also in a degree; and as the babe requires strength to put his body into action, so he requires strength to put his soul into operation, and this nourished by

some one superior to himself. But coming to what we see in nature's movements, and looking at the babe in his growth, he then is nourished to gain strength in body; and whether we suppose he trains himself to walk by the development of his own reasoning (though this we question), or is trained by the precept and example of his mother or other persons around him, there is no doubt that the body must undergo a course of discipline to bring out a healthy action; and so also is it with the soul, a certain training is required to bring its powers into harmonious exercise.

Again, it is impossible for the babe to exert its limbs upon any one object without possessing a knowledge of what these, and the object were intended for; this is absolutely necessary before he can use them to their full extent. If he use one hand, where he ought to use both, or where the strength of his back would be more serviceable, or if he use these separately, when he should use them unitedly, he does not exercise his full force upon the machine. Suppose a person, having never seen or heard of the steam engine be required to work it, will he be able instantly to put it into motion—we think not: upon other subjects he may be wise, but being ignorant of its separate parts, and of the uses to which they may be applied, though having every desire to put it into movement, he is quite unable to do so immediately; he has all his powers of body

and mind, but from his deficiency of a requisite knowledge he cannot exercise them. Now give the man this knowledge (which is but a lever for him to act upon), he yet will be unable to work it completely, without an investigation and a training for the purpose, in proportion to the cultivation of his mind. This we think to be an illustration (though imperfect) of the action of the soul of man in connection with Deity.

Love is an emotion of the soul. A man may desire to love, but, for want of information, be totally unable; and he is now called upon to exercise his soul in loving and serving God with all his might. To do this, he must not only have a knowledge of what God is, but of what he himself is: and this will not alone suffice; he must have a training of all his powers, the one in conjunction with the rest, so as to love and to serve God with his whole soul. It should be clearly understood that a mere desire to love is not love, it is only a feeling; but love is the favorable reaction of feeling. And who does not know, that when man is called to act upon matter or upon mind, he needs a knowledge and a training in conjunction with that matter or mind to enable him to exercise his full force upon it? Thus is it with that infinite Being whom we call God. The greater the purpose to be accomplished, the greater the importance that we should have a more complete knowledge to guide us.

But the majority of the working classes are not only deficient in knowledge and discipline; their ignorance must be considered in connection with moral guilt; so that the mind, left to itself, or educated in the way that they have been and are now being trained, is so enfeebled and clouded that they cannot serve God as he directs. Look at the man who has been pursuing a course of sin when suddenly stayed by the direct intervention of the gospel of Christ: he may be able to read the word of God and understand its precepts; but to serve God with his whole soul requires some time in a course of instruction. All who have witn essed the converting power of the grace of God, must have seen how weak such a man finds himself for the contest in which he has to engage. The great similarity that exists between his present practices and those condemned by the light of revelation entirely accounts for this. Not only are they in connection with the man, but have so far become a part of him, that though he is changed in spirit, the body influences his mind to such an extent that he is not as a little child about to be moulded into the form of godliness; for the shade of the darkness which once was there in reality, still hangs about him, and obstructs his work on behalf of truth; causing him to commit many errors through ignorance, which otherwise might be avoided.

The importance of an amendment is here seen, if he alone be considered in the matter; but when he

is called upon further to carry out his love by practical measures in behalf of the Redeemer's kingdom, and these, too, in antagonism with all existing principles and practices of the present day, the importance becomes immeasurably magnified, in proportion as the power with which he has to combat is varied in its mode of operation, or organized and supplied with every weapon of attack and defence. It is necessary, therefore, at once to elevate the working classes, in order that our practices may not become so strong as to call down the wrath of Jehovah; and that they may also be able to comprehend the truth of Scripture, the proportionate privileges which each should enjoy in relation to the other, and the infinite value of an immortal being.

It is in reference to this immortality of man that all these things have so important an aspect. Were men born to live but a few years, and then pass from the stage of existence for ever, all the reasons that possibly could be adduced would have only a present power, and gradually sink into nothing as man declined into the grave: but with eternity before us, they increase in their importance every day; and as man passes from time, they partake more and more of an infinite and eternal character, which casts all earthly reasons as much into the shade as eternity doth time. Here, too, the goal to which all this improvement tends, brightly shines in prospect. Ages shall roll away, and yet the effect shall

be perceptible. Eternity shall pronounce the verdict, and that verdict be, Eternal praise our God to thee. And he who is the Author and Creator of all that is elevating, he who uttered the command on earth, shall be visible to the naked eye of man: and to those of the working classes of our land who shall be improved and elevated by the Spirit of truth, to them he shall appear as the Sun of righteousness, and award the crowns of everlasting glory. Important, then, it is, than which nothing on earth partakes of so much importance, to seek out the degraded workman, over whom few, if any, hath shed a tear; to visit the poor fallen outcasts from society, to speak with the power of love of a crucified Saviour, of a risen Lord, and a glorified Redeemer; to place before them the goal to which all their present practices are leading; to tell them of eternity and all the joys of heaven; to let them know that they live for time, but that they are also living for eternity. Awake, awake, ye multitudes to the importance of such a theme! And as you wish to see righteousness and truth prevail, and ignorance and crime banished from the earth, remember, that with you rests the progress or delay of this improvement.

CHAPTER V.

MEANS FOR IMPROVING THE WORKING CLASSES.

Churches—Tract and Bible Auxiliaries—Home and Town Missionary Societies—Temperance and Total Abstinence Movements.

We now propose to examine the means which are in operation for the improvement of the working classes. In looking over the number of charitable institutions of our land, we are certainly overwhelmed with their numerous branches; and though much gratified to see so much being done, carefully to discuss the merits of each would be a matter far beyond the limits of this work: we must content ourselves therefore by reviewing the most prominent, with their general characteristics.

The churches, various though they are in doctrine, legislation, and execution of their principles, yet demand our first attention. Here we cannot but observe the disproportion of the families of the poor to the other class of society in nearly all the churches and congregations. In the towns the working classes form perhaps not more than a fifth or a sixth, unless it is in an agricultural or manufacturing district, where comparatively few persons attend

divine worship, and these are chiefly the families of laboring men.

The object of the religion of Christ, if we mistake not, is to benefit the poor, and our object in raising places of worship is to preach that gospel to all classes of the community. Why then is it, we ask ourselves, that the gospel which in itself is most adapted to the least wealthy individuals should exercise its influence so disproportionately upon this class? Is it that their hearts are less susceptible to truth than those of the rich, and the love for the things of the world greater than those who are more abundantly supplied with them? We refer to the words of our Master for an answer, when he said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Matt. xix. 24. Or is it that the ordinances of Christ's gospel are less adapted to them than to others? We think not: one cause to be found for this is in the system of requiring a stated sum of money for their attendance at the place of worship, in the shape of pew rents, or in its exaction, not by physical force, but by a moral expression of public opinion when we make our collections from pew to pew. Here we must endeavour to meet one or two objections which are often raised against a more voluntary support of the gospel. It is said there are a few seats free and those not always filled, and no one is ever refused admission, or compelled to

give to the different societies supported by the church. By calling those seats free, which are generally very few in number, and the most uncomfortable in the building, we proclaim at once that the others are not free, and that they who take these may, by paying the appointed rent, claim them to the exclusion of those who might otherwise come: (we refer to the power that is actually bought by the pewholder:) so that the workman, who comes into a place of worship, has no appointed seat for himself, and coming often, say with a large family, is sent into the free seats; and the degradation which is generally attached to those seats may be very well seen by the dislike which persons of better circumstances have to sit in them. As a proof that this operates to the prevention of the attendance of the laboring classes, we have noticed in different parts of the country, that where the seats are all free, there the poor congregate. We cannot here enter into the discussion of this unscriptural method of sustaining the ministry; all that we can allude to, are the facts and results which present themselves, and these but very briefly.

But these, though great hindrances to the progress of the gospel among the poor, are not the principal, the chief cause being in the sermons that are delivered. They partake in general so much of the character of doctrinal lectures or mental effusions of religion, that the simple illustration is over-

looked, and the warm and soul-stirring importance of the gospel to our every day trade and practices, is almost entirely set aside. Throughout the numerous places of worship we have attended, we have seldom heard much of the life, character, and principles of Jesus Christ, and their application to the present day. If we wish to improve the poor and bring them into the fold of the gospel, by the means of preaching, Jesus' name and Jesus' life, with his sayings and doings, must be prominently brought before them; he as our great example in everything without exception, and his sayings as law in every case: without this men will always have reason to complain that the ministers are preaching their own gospel, and not that delivered by our Lord and Saviour Jesus Christ. If our ministers would listen to the remarks of the poor in reference to their sermons, more truth might be gathered from them than from many of the largest reviews upon the subject.

Our preachers seem to be afraid of going amongst the poor, of ascertaining their sentiments and principles, of hearing their conversation, of seeing their habits; and then to frame sermons in order to call their particular attention to these, and to give them that public advice and reproof from the pulpit, which comes from the minister, when there, with so much more force than in any other place. Before our ministers can expect to make an impression upon the

multitudes, they must follow the example of Jesus and go among the multitudes, so that in the delivery of their sermons, they may adapt themselves to the intelligence of such an audience. When a pastor is seen visiting the people, the poor invariably flock in greater numbers to hear him from the pulpit. This may be carried on by the members of the church, but the minister himself is not affected thereby; if the preaching of the gospel is to have a practical effect, the preacher must be a practical man; for is it not here, as in other matters, the man that would know the effect of his addresses must witness their operation himself, and thus seeing them in fruit will be able to suit his method to the desired end. If the principle of doing well whatever we do is applicable anywhere, surely it is here. The minister perhaps alleges he has not sufficient time to perform other work with this visitation: then let such assistance as is necessary be obtained, for it must be attended to if the multitudes are to be brought into our churches. An extract from Mr. James's "Church in Earnest" strikes us as being very applicable:— "We want help and we must have it, or much of our work will be ill done, and much more left altogether undone."

Of the auxiliary societies, having particular reference to the poor, we may remark as follows. The tract societies, having for their object the circulation of tracts of some particular society are worthy of all

praise, and prove themselves valuable means for bringing members of the Christian churches in connection with the poor; and if liberally and systematically carried out with other efforts that are made for the poor, would prove themselves still more efficient: for we are compelled to state, that Christians thus occupied, almost without exception, have been too confined in their selection of tracts. Those only are allowed which are printed by some particular society; but there are others, having reference to temporal blessings, which ought to be circulated by the distributors: for, much as it may be supposed that spiritual benefits are conferred without reference to temporal matters, still, the prevailing imprudence, drinking and uncleanly habits, should in no instance be overlooked, but regarded in their proper light, as being a great barrier to the formation of that serious process of thought which is required of all men. They who have seen society in its various features will allow, that a condition in which temporal blessings are not regarded with any care, is one where the gospel cannot make such progress as in the case of the man who learns to respect those blessings he enjoys. Man's views of temporal talents or benefits have more influence upon his views of spiritual truths than many of our friends are willing to suppose: they come from the same Author, and both have their respective places. To deal lightly, then, with the one or the other is a sin before God; and

whilst we are looking at that which is of most importance, we must not slight that of the lesser; for spirituality without temporality belongs not to earth, or to man while remaining a temporal creature. Being intimately combined, they must be worked together; for, to give prominence to the one without regard to the other, is inconsistent with the divine creation of man. The Old Testament furnishes admirable proofs of this; for while God has directed the church to remember the laws he has given for man's guidance to an eternal rest, he has also intended that she should not neglect the divine laws of nature, the breaking of which is the no less counted as a sin in his sight, though perhaps of minor degree, than the breaking of his spiritual laws. The numerous facts which are now being made public in reference to this, and their intimate relation to the welfare of society, will, we hope, arouse the minds of those who are engaged in visiting the poor, whilst pitying and relieving real distress, to have no sympathy with imprudence in any form; but to be firm in their disapproval of all that is degrading in time, as well as to that which relates to futurity, and to reprove, though it should cost a sneer, the breaking of the laws of nature and of revelation.

The societies which print these tracts, though admirable in their character, yet fall far short of adapting them to the capacities and habits of the poor. Many of these tracts are read by the more educated;

but the majority go into other hands; and, as we walk the busy streets of trade, witnessing materials for the million, we ask, can we not also have tracts for the million? Christianity was never intended to be of that sentimental and doctrinal nature alone which the majority of these tracts exemplify; but to mould the conversation and practices of the people; and to do this they must have particular reference to these. Our Lord's teaching, which was so powerful, referred principally to scenes familiar to the people every day, and therefore he was the more eagerly heard. So should it be with our tracts. Let the poor read in the tract the things they do, with the principles of such laid before them, partaking of a conversation, we should then find that they would take with them in their daily work the description that they have read, and the truth would be more firmly fixed on their minds. It was Christ's work to give general principles for all mankind; but it is ours to carry out the details. Narration and illustration must be one of the chief elements in all tracts with which we wish to attract the attention of those who heed not the principles and doctrines of Scripture, and those also who may be desirous of following the Spirit of God, whether in Scripture, providence, or in the internal movements of their souls. Practical examples being set before the people, they would have something to imitate, which, implanting itself on their mind, would be recalled to the me-

mory, when about to deviate from the path opened out before them by reason and revelation. Their minds, in their present state, are not prepared to receive all the doctrines in Scripture, so as to think over and allow them to operate for the producing of an elevated tone of spirit; but if the principles, as given by our Lord, were to be placed before them in characters embodying both those principles, and the state of life in which they may be found, then the man or the woman is able to say, "This is my case:" it may be his name, or, if not, the course of life which is suitable to his own necessity. Something really plain is wanted; that which will do for the senate will not do for the cottage; and that which will do for the study, will not do for the man who spends all his spare time in a public-house. Let the tracts be couched in the very language that is used by the people themselves, then the ideas will penetrate their understanding: the tract for the sailor is not suited to the agricultural laborer, and neither the one nor the other to our manufacturing poor. If we really wish to do them good, we must mould our language to their ideas, get hold of their common phrases, those which tell so powerfully when they are speaking to each other; and remember, that these tracts are not intended for so-called fashionable society, but that they are to go amongst those who have a fashion of their own. And we say, let them have a fashion, where it does

not interfere with order and decency; for amongst the poor everything is unveiled from all the art and polish of civilized society. It is there in all its rough state; there is none of the refinement, none of the gloss which is to be seen among the upper classes. Language is suited to the ideas they wish to convey; there is no simpering, half-way of doing things: they go, to use their own expression, "the whole hog." And how expressive! for many literally fulfil his character in themselves. Encourage them afterwards, to suit their code of speech to that which is in vogue amongst us as a nation, but let us on no account make the want of this a barrier to their apprehension of truth. Strike home, though it cost a sledge-hammer to do it with; that they may see you know their instruments, and are determined to use them in the execution of your purpose. In the composition of a tract, let the poor feel that we are one of themselves: it is very easy to write "my friend," but the writer has to remember that, if unknown to them, they perceive, by his very style of writing, that he has never been amongst them; and therefore they have some reason in saying, that what he wished to convey does not concern them, because it was written for another class of individuals.

It would be of comparatively little benefit to the Chinese for us to translate all our tracts into the language of the "celestial" empire. One or two might

be found suitable; but the men who would do such a thing, would be counted as very deficient in a knowledge of the habits of mankind and the influences on the mind of man. Yet this is the case with reference to many of the tracts published by those tract societies which are desirous of communicating religious knowledge; for what does the workman know of the habits of the other classes of society, or what does he care about the general notion of nicety of language. By this we do not wish to cultivate every slang term which is used, nor to cultivate the doggerel English spoken in many of the retired districts; but surely, if it be found necessary to print tracts in so many hundreds of languages to suit various tribes, it cannot be very far wrong to print tracts for a few of the tribes of England. People of taste may urge many objections against such a course: but we say, go and see for yourselves; and then ask which is more palateable, the conversation you hear, or that which might very well be written to engage the attention of the people. When reading sometimes of the millions of tracts which are issued in the way described, we are apt to conclude, that according to their numbers so is the power they possess of doing good; forgetting that adaptation is the great point to be gained; for when we go amongst the parties who have these tracts time after time,—the most part not reading them, or, if so, only scanning their contents without

being interested, and therefore, as might be expected, receiving no impression,—we wonder and are astonished at the mistaken calculations of the writers. A great part of this is no doubt to be attributed to the people, but we think a greater part is owing to our false calculations of the effect to be produced; for whilst misery and crime are being brought to light, the effect of the gospel is not increased in proportion to the population; and we cannot shut our eyes from the fact that the majority of these works are to be found on the shelves of the middling classes; and, when considered as regards the great bulk of the population, their sale is as a drop in the bucket. These societies are, nevertheless, doing a great amount of good by circulating cheap literature; and, as they are dispersing far and wide a knowledge of the blessings of salvation, we cannot but rejoice and desire their prosperity; and though we thus speak, still we should be better pleased to see them meeting the wants of the poor, not by cheapness alone, but by the adaptation of the matter to their condition.

The circulation of the Scriptures, which is now undertaken by the Bible societies, is an object worthy of a few remarks, as far as the poor are concerned. The Scriptures are the word of God to man, and as such are now being circulated. The facts therein testify, as we believe, of the wonderful dealings of God with his church for upwards of four

thousand years; but there have always been very many persons who have rejected their authority, to whose continual false representations the uneducated man is subject. It is of very great importance, therefore, that he should not only understand the Bible, but that he should have every requisite information respecting its history, the authenticity of each part contained therein, as also of the correctness of the form and translation to which appeal is now made by the churches. He knows nothing of either of these things, and we have found very few of the members of our churches who could give a satisfactory reply to any question upon the matter. Their knowledge is lamentably deficient in this respect, and, as a consequence, it produces many serious evils.

We recommend that at the beginning of each Bible there should be a terse preface, as is generally given with other works of any worth, giving an account of the way in which the several manuscripts from which the translation is obtained have been handed down to us; as also a few reasons for adopting any particular translation, not fearing to make known the disputes which arose as to the authenticity of some of the epistles amongst the first Christians. It is absolutely necessary that the whole of the truth in connexion with them should be published far and wide at the present time, in order that the Scriptures may stand upon their own basis,

and not upon the faith or belief of any particular body of individuals. Our readers are aware of the doubts that were entertained even by many learned men as to the validity of different pieces composing the New Testament; and it is not to be forgotten, that only within the present century have Bibles been generally issued without the Apocrypha; it having been regarded as a portion of the Word of God, and even now retained as such by some sections of the church, and also publicly sanctioned by the nation, by what is usually termed the Church of England. When such alterations are made from time to time, it certainly behoves us, whilst circulating what we believe to be the truth, to place before those who have not the opportunity of going into the full detail of these changes, some reasons for such proceedings, in order that they may have some grounds for exercising their own judgment, and be able to place more confidence in the investigation of these matters. These things were never intended to be alone of faith; for the words of Scripture are, "Prove all things."

In reference to the present authorized translation of the Scriptures, we may remark that it was only intended as a book of reference, and for this purpose a division into chapters and verses may be beneficial: but it is a question whether any or very few of the translators thought that it would become a general reading book, to be found in the hands of every man, woman, and child; in every mansion and

house; in every room and office: in short, to become the book for all our counsel in time of need; the standard of all our thoughts, desires, and actions; and, in truth and reality, to be the embodiment of all government. Yet this, and much more, is now evidently the desire of all that it should become: and this being our object, we should render it a book for everyday perusal, so that every one can feel as much pleasure in reading it as a matter of composition, as in studying it for the supreme and elevating precepts which it inculcates.

We cannot but hope that the churches would see the necessity of issuing copies in the same form that it has been handed down to us from the oldest generations, without the present divisions of chapters and verses, or headings to each chapter; and in a similar style to that in which we publish new books, to attract the attention of persons who are induced to read them on account of the taste exhibited in their workmanship. For we are persuaded that, in their present state, much of their beauty is lost which would otherwise shine and be significant of meaning, could we take them up as an ordinary book at our leisure moments, and gather therefrom a flower by the way, which, by its foliage and the fragrance that it gives forth, induces in us a desire to become its possessor. We deprecate haste in so great a change, as some would anticipate this might bring about; but, as it would be only reverting to the original form as the Scriptures came from the

Jews and the primitive Christians, it behoves our friends most especially to see to this in the present day, in order to give every opportunity for bringing out the full meaning which our heavenly Father intends that they shall convey to us. To treat them without care we would not; but to give them freedom from everything which might detract from their work, it is our earnest desire: and therefore, when circulating them as being the word of the most high God *without any comment of man*, we think that every composition of ours should be removed; even the references, the divisions, the headings, and the dedicatory epistle at the commencement, and, as far as possible, all words which are placed in the translation to adapt the same to the English language. A distinct note should be made of the latter in the preface; the present method of printing them in italics not being generally known among the poor, or not made so distinctly that the casual observer may understand them.

Let us regard the Scriptures as of such value, that no composition shall be counted equal to them, and let us also send them forth in as pure and unadulterated a state as possible. The larger number of uneducated men suppose that the Bible in its present form is merely a translation from the original, and, what Christians have asserted it to be by their public avowal, in their adhesion to the constitution of our Bible Societies, the Scriptures without note

or comment; and in private there is very little other information given respecting it. The laboring class have placed implicit reliance upon these declarations; and, if any question the authority of any part, they are hushed, not by reason or proof, but by the overpowering voice of learned men. Now we submit that this is not acting fairly towards the working classes; and we are not surprised that the words of the ministers of religion should be so often treated with neglect when they do speak the truth.

It is congratulatory to see the present price of the Scriptures so suitable to the poorest men in the land; but we hope yet to witness that improvement in their translation which we feel assured is imperatively required to meet the intelligence of the age. It will we think be admitted by all, that a translation undertaken by a large number of individuals, appointed by the churches, would have many advantages superior to those attending the present. The improvement of our knowledge in the ancient languages, customs and manners, in geography, philosophy, and every science, during two hundred years, has assisted men to obtain the proper meaning of several passages which now appear to us unintelligible. Our own language has also undergone some changes during this period; so that the poor man, whilst having in the present edition all that is necessary to open unto him the way of salvation, is able, with little investigation, to detect many ble-

mishes, which, when brought forward by his companions who are more enlightened upon this subject, and at the same time desirous of overthrowing the ground-work of our religion, very much lessen his own confidence in the other parts of the translation, producing in many instances a contempt for the sacred writings which otherwise would perhaps never have been entertained. There is no reason why every improvement and correction should not now be used in the copies issued for general circulation, especially as the alterations which have been introduced into private editions have been so long before the public as would materially assist a body of translators in judging of their validity. Why should we in this stand still, when everything else is, we may hope, going on to perfection?

The question of their unlimited circulation is not now disputed, and we therefore shall not take up any space in urging their benefit to the poor. May they proceed, till every man, woman and child in this land, and every land, shall not only possess a copy, but have it thoroughly wrought into their souls; and the happy day arrive when none shall have to say, "Know the Lord: for all shall know me, from the least to the greatest."—Heb. viii. 11. This much let us bear in mind, that there are still thousands upon thousands in this gospel land that have no Bible, and many who have never heard of Jesus.

The Home Missionary Societies next come under observation. To preach the gospel to every creature is the duty of the Christian churches. The command is to the church; and whatever body is so constituted is bound to do its utmost in preaching the gospel unto the poor; and, regarding this as such, we think that no other class of individuals in any other capacity has a right to interfere in the matter, though, with the spirit of the Apostle Paul, we would say, preach the name of Jesus to the wide ends of the earth. Yet the churches are bound to fulfil this duty, and with them alone, as churches, the responsibility lies of extending the gospel of Christ; and never will the work be done with that order and power which are necessary to meet the exigencies of the nation, till the churches equip themselves as one to this their appointed work, and gird up their strength to go on in the mighty cause. It is so essentially their direct work to perform, that they ought not to be satisfied with any extension of the gospel by a body composed of some of their own members and any others who may chance to join. The work is theirs in their corporate capacity, and they cannot on any account whatsoever deliver it over into any other hands. Indirectly they are nowhere called upon to do it; but the word is to them, without state pay, or any other emolument which shall in any way interfere with the power and duty of the churches. Everything in this cause must, to

be thoroughly efficient, come from them. If it be neglected, they are the parties who will have to answer for the neglect; if it be carried on imperfectly, they must look to its improvement; and with them, on the other hand, will be the reward of converting the whole world to Christ, and bringing him the heathen at home and abroad for an inheritance. Could this but be impressed on the minds of all our church members of whatever sect, we think such a basis would be established as would, by the blessing of the Spirit of God, build up the churches for their work; and they then would feel it incumbent to remove all obstacles in the way of effectually carrying out this great and important duty. These few words must suffice for the groundwork of our remarks on Home Missionary and other societies, having for their object the preaching of the gospel of Christ, or the making of it known to the young by teaching. Home Missionary Societies are not formed upon this basis, and we therefore find them deficient in that degree of strength which is necessary to meet the work they have to perform. Being especially for the poor, it is to these, in conjunction with our Town Missionary operations, if carried on efficiently, that we must look for the improvement of the working classes in their religious and moral character. Without such, everything else, we think, would fail; but with them, we may yet hope to become a godly and righteous nation. Yet, though

imperfect has been the method of preaching the gospel, our country districts, without the little help they have received, would have been left entirely in darkness and in ignorance, in comparison to what they are even at present.

Our Town Missionary Societies sprung up when the churches were not fully alive to the work that they had before them; or if so, did not fully comprehend their own duties as churches. Some few members, about fifteen years ago, having consulted together, resolved to march ahead of the church, and constitute themselves into bodies for the carrying out of the work given into other hands to perform: and it is for us now to see the result. The object desired to be obtained by these societies is the following:—to meet the spiritual necessities of our large towns; to visit the poor, and extend the gospel amongst them, by expounding the Scriptures, exhortation and prayer; to urge upon the people the necessity of their attending divine worship, and to train up their children in the way they should go: in fact, to do good in every possible way as teachers of the people in religion and morality. Noble the object, great and glorious the work to be done, and second to none but the preaching of the gospel. It needs no discussion. It admits of no dispute as being the second in importance in the great work of the evangelization of the heathen multitudes of Britain. To attempt to show their merits in the few lines allotted

to this part is a thing impossible; we can but scan them in passing. The principle of the object is a Bible one; to send men to visit the dying, the sick and the poor, to be their friends when all others forsake them, to give them every encouragement which comes within the compass of their power, to lead them to a Saviour, and to open the Scriptures to testify of the blood of the Lamb.

The constitution of these societies, if such be admissible without the precincts of the direction of the churches, will form the best basis for evangelical alliances: catholic as far as the gospel will allow of catholicity, with every guard placed upon the movements of those carrying on their objects, to keep prominently before them the first principles of the gospel, and to leave those things which may be regarded as the necessary results of those principles when operating upon man, to the churches holding the fundamental truth of the Reformation. All subscribing a guinea or half-a-guinea, or having a few other qualifications, are members. The method of carrying out this great object is by employing qualified missionaries, who shall give their whole time to the work without engaging in any secular concerns of life; and regarding the operation of the work so done, we must say that great good has resulted therefrom. At the commencement of their labors in any particular locality, great opposition was manifested, and a great amount of prejudice had to be

overcome, with habits of the most immoral kind, which were openly carried on without any public censure; but now in many cases, by dint of hard labor, persevering firmness and kindness, the prejudice has been removed and the rough edge taken off some of the crimes, while many have been converted to Jesus Christ, and are now glorifying God that ever the missionary came amongst them. He who was once prevented from coming inside many of their little castles, is now esteemed as a friend, and called upon for advice in every circumstance of trial or adversity. He is looked up to as the father of the district, and his word is regarded in many instances as truth.

The statements of the missionaries have been published, and lie recorded against us as a nation, of the glaring evils and ignorance of many of the lower classes. It is principally owing to them that the other portions of society have known what they now do of the practices and habits of the poor; in consequence, schools have been established in connection with their labors, and the ragged schools, one of the principal movements of the past few years, are mainly to be attributed to their efforts. We have visited with the missionaries, conversed with them on the results of their labors; and, whilst our heart sickened at the description of many of the scenes, we have listened to their tales of bygone days, though they are few, with perfect astonishment, to

find that such things as they have related could have existed till so recent a date. But now comes the tug of war. The people, having become familiar to the missionaries' visits, have reverted to their old habits; they are hardened with knowledge, and the shame which their first visit occasioned has worn off, so that the practices remain in principle and effect as bad as ever they were; for having become familiarized with the words of the gospel, it strikes them with but little effect, and they give way to their own indulgences almost as much as before. The brass may have worn off, but a harder metal is still to be seen lying underneath, which it will take something far more powerful than time or all the schemes of man to efface. This visitation of the poor has nevertheless resulted in such a great amount of good, that to discontinue it, without placing any other in its stead, would be at once to bring back upon us all the former rough and unpolished deformity in the scenes.

In considering the result of so constituted a society upon our churches, we find that they have been quieted in their endeavours to carry on such work of themselves. Many of the members have engaged in these societies with such energy that they have entirely overlooked their duties as church members, that of urging the churches to perform the duty themselves, and so take up the cause that they may find their work before them; to go amongst the poor

more frequently, to help the missionary in his course and aid him in forming a public opinion for good, which is so essential to the breaking up of their old habits, and to the progress of those which are of a more improving character. If the Roman Catholic Church has gone to the one extreme of calling upon the church to do everything, we certainly are going to the other—calling upon her to do but little, and societies to take the burden, if burden it be, off her shoulders. The consequence has been, in reference to these missionary societies, that we as churches have left the work entirely in their hands; and, as it is their professed theory that no preaching is allowed, we have contented ourselves with their work, instead of carrying on a large, combined, and active agency with the preaching of the gospel to the poor: and this is so glaring a defect in our view, that it is high time the churches should seriously consider their movements with respect to them.

The terms of membership in these societies are such as are no where based upon the Bible. The fact is, we have been trying to raise up a church without the ordinances of a church, without the government of a church, and without the requisite character of a church. Thus are the churches of Christ in our land deceiving themselves, sitting at their ease and fancying that the gospel is preached to the poor; whereas, they have not the gospel preached to them at all, or, if so, the missionaries

go contrary to their instructions. Now the missionaries are the representatives of these societies, many of whose members practise not the truth more than those to whom they are sent. The rebut one meets with so often when the gospel is offered to them is, "Who sends you? are they not men just professing these things, but are every day openly breaking the very laws that you call upon us to keep? How can you call upon us to practise these things, when the very members of your society that send you amongst us are as bad as we are, and only do it for their own selfish purposes?" The answer generally is, we cannot help their faults. Of this we are well aware while the admission of members is on such low grounds: if men choose to give their money it is one thing; but publicly to avow them as members of such a society, having for its object the conversion of men, is another. The anomaly is great, and strikes at the very foundation of these societies. The only remedy is for the churches to take under their own cognizance the extension of the gospel of Christ, and the members to give their whole strength to this by means appointed by their various churches; for, however we may look at the grand and imposing fabric of a society, its efficiency for the end for which it was established must be in the spirit and consistency of its members. Good is done; but see whether it is not rather in spite of all these inconsistencies, and not on account of the constitution of

the society: it is because God in his mighty purposes produces good, and deigns to bless our labors in many instances when we are not executing his work in his appointed way; but when carried on in accordance with his word, might we not expect that the desired effects would far exceed our most sanguine expectations. The last is his rule for pouring down blessings; the former, the exception.

The Temperance Movement next claims our attention.

"Drunkenness is a sin against God; has ever been regarded as such; and the Christian dispensation declares its condemnation of the crime." It has been a prevailing vice in all ages and in every country, more or less, as the climate favored its continuance, and other sins have been the more prevalent. In our own country we read, nay it has been within the observation of men of the present day, that drunkenness was at one time fashionable; and to be sober, on certain occasions, was accounted a sin against the company; but a few of these deformities have been removed from some portions of society, though still raging with all their virulence among others. It seems to have seated itself among the poor particularly; and this we think is to be accounted for by their ignorance, their unpleasant occupations, long hours of work, and their little respect for anything bordering on mental refinement.

To remove this degrading crime against God, and to eradicate the causes of its continuance, has been one effort of Christianity since its establishment; but, about twenty years ago, the minds of many were specially called to our drinking habits and customs; and a society was formed to expose these, to circulate pamphlets and deliver lectures, showing the evil effect, physically, mentally and religiously, resulting from the use of ardent spirits, viz. the British and Foreign Temperance Society. A few years after, societies were formed on the principle of abstaining altogether from alcoholic drinks; and, for a short time, these with the former worked together in harmony. Very soon, however, they became bitter opponents of each other; civil war ensued, and now the Total Abstinence movement has almost entirely taken the place of the old Temperance Society, though it is still in existence. It is our earnest desire, in reviewing these societies and their results, to deal with them with the Bible as our guide, and reason as our assistant.

The object sought to be obtained by the Temperance Society was, we think good; and, though opposed at first by many Christians, it soon gained ground, and aroused the higher classes to regard their customs, if not as irreligious, yet as irrational. As the common use of ardent spirits as a beverage led to such gross drunkenness, misery and crime, it was deemed desirable to discourage their use, and

to show their deleterious effects on the human constitution; and knowing, as we do now, the result of such, we would say at once,—that in thus breaking the law of nature in the first place, and finding that by so doing the law of the gospel is inevitably broken by a continuance in their use; remembering also that these spirits when drunk only tend to irritate the system, without nourishing it in any way, but rather, on the other hand, destroying the strength of the constitution, preventing the man from pursuing that temperate course of life ordained by the Scriptures, we fully accord in the principle that they ought not to be used except for medicinal purposes.

The principles upon which the society is founded are in accordance with the Christian estimate of drunkenness; it is regarded as a sin against God, as proceeding from the moral defects of man's nature, and that the only radical cure is by the introduction of the gospel into the hearts of all men. The holy Scriptures are their standard for everything, and received as the only infallible guide for all their efforts. Such principles and such an object commend themselves, we think, to every lover of temperance, good order and Christianity. To speak of the method in which these principles have been extended:—lecturers have been employed, tracts published, and every information has been circulated to lay bare the frightful evils of intemperance; the consequence of such a course has been good, by breaking up many

bad habits in the influential classes of the nation, and diffusing that information which reasonable men, acting upon religious principles, have found to be most useful, by bringing each class of the community to know better the practices of the other, and giving us information as to what we are doing as a nation. By thus acting on Christian principles, it has been a valuable assistant to the gospel ministry, and prepared the way for producing that degree of refinement which is now so rapidly growing amongst us. Regarding the welfare of men's souls as the chief end in view, not forgetting the welfare of their bodies, and doing this on the grounds of Christian benevolence, the society has materially helped onwards the cause of religion and the good of the people. The movement has always been characterized by its temperate advocacy, and its progress has been great; though now we are sorry to find it in so declining a state, which is mainly to be attributed to the great opposition it has met with from those who were once its friends. We must here notice that this society has always regarded distilled spirits to be injurious in their use, and, where necessary, that total abstinence should be recommended from all fermented liquors.

In reference to the great opposition of its former friends, it appears in our judgment to have courted opposition, and thus weakened the strength which otherwise might have heen employed in the circula-

tion of truth. The business of Christians is not to court opposition, for this was not the path of our Leader; if it come across our path none will deny but that it must be met in a Christian spirit, the grand object being to make known the gospel of Christ and expose the evils which it meets in its progress, leaving it by its own inherent power, aided from above, to eradicate wickedness from the earth.

The visitation of the drunkard by such an association, for the purpose of bringing him to see his fallen condition, is not a part of its work; for by thus acting it leaves that which it ought to perform as a society, and encroaches on the appointed business of the churches. It is argued that to visit the drunkard is good, but by thus encroaching upon the duties of another body of men your strength is so divided that you effect not the object you wish to attain. The use of all such societies as these is to circulate statistics, to influence the government, and produce a public opinion in favor of temperance; to assist the churches in carrying out their object, and give such information as shall enable them to fulfil their duties with more advantage to the cause they have in hand; but by no means to create such a dependance upon other efforts as to allow them to feel that these duties are in any way diminished by the existence of such a society. Bring forward the facts, and call upon the churches to remedy them, by instituting a stronger and more efficient visitation;

for directly the society interferes with their duties, by engaging to perform even a part of their work, its members cannot fulfil their duties in the church to which they belong, but only the duties of the society. The effect of such a principle is to endeavour to raise the society on a par with the Church, and in many cases above it, thereby producing that amount of confusion and disorder in which the community is involved; for while carrying on the work of religion and civilization, let us do all things in order; and when we unite for any good purpose, encroach not on those means appointed by our Lord in his church.

We cannot pass over one radical defect in the constitution of this society,—that is, the exertion of their influence to induce men to pledge themselves to a certain line of conduct, when we read the words of our Lord, "Let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil."—Matt. v. 37.

The Total Abstinence societies came into existence to endeavour to carry out more fully the principles of the temperance movement. During the course of inquiry, it was discovered that these distilled spirits had become much mixed with fermented liquors, so that partaking of the one had almost a similar effect to the other, though not to that extent. The object of this movement is to abolish intemperance by the universal disuse of intoxicating drinks. How far this is likely to be attained is, we

think, a question of doubt. The past will have to speak for itself; and the present shows the results of efforts having for their object only the temporal well-being of mankind.

Whatever may be the abstract principle of partaking of any alcoholic liquors, the trial upon one's ownself is the best witness to the results derived therefrom. Upon one thing all are agreed, that they are not natural, but artificial; yet so is tea, coffee, cocoa, &c., which are drunk so plentifully by many who will not taste of the former. In no case is either the one or the other found as a production of nature, but always a deduction; and a breaking up of the fruits of the earth is required to form them in any shape. The principle therefore of disusing alcoholic liquors because they are artificial must apply also to tea, coffee, or any other drink made by man; it is a matter only of degree, as alcohol is found in many of the productions of man: yet as a small quantity of the drinks referred to by teetotallers is calculated to deprive man of that sobriety of temper and calm judgment which the Christian religion enjoins, it behoveth all men to consider well the course they are pursuing, and how far they may be breaking the laws of nature, and consequently the laws of God, by a continual use of the same. Let every man fully examine his own mind.

Before going further we beg to intimate our desire to see all drunkenness and intemperance entirely

swept away from the face of the nation and the world; and proceed to consider by what means this has been sought to be accomplished in the teetotal movement, and the consequent results either for good or for evil.

The object sought is moral, some say religious; but the object of the societies and of the movement in general is evidently only moral, however many persons may have a religious one in view: for the simply abolishing of intemperance, because it is an obstacle to man's temporal welfare, is not, we consider, a religious object; and they who know the truth of Scripture do not affirm it to be such. Almost all engaged therein contend that the movement is an assistant to the spread of the gospel; however, this is not declared either by the reports or by the general papers issued by the societies. There is something said about a so-called religion; but in what that religion consists, is nowhere defined, whether it be founded upon the word of God, or on the word of man; and the result of so indefinite a principle for such societies to act upon, is a matter, in our minds, of no inconsiderable importance to the interests of vital godliness and religion as based upon the Scriptures of truth, the Holy Bible. We have to remember that the Christian man's morals are his religion, and that everything he does is done for eternity. How, then, do these associations attempt to gain their desired end?

They put prominently forward a secondary cause, a so-called moral relief for the drunkard; while Christianity says, I am the only relief, and you must relinquish your habits on Christian principles; for, as drunkenness is declared by God to be unholiness, we must treat it as such in private life or public association; and as nothing less can we treat it, for doing so we demean ourselves, we demean our high Christian principles, we cast into the shade the religion of Christ, and while saying, love thyself, we declare that love to God is an after consideration; whereas, the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Commencing on any lower principle, we gradually descend, having no definite standard from which to start; but acting on the high, elevating, heaven-born principle, that it is wrong against God, condemned first by the gospel, and second by reason, we then shall attain our end and gloriously triumph in our success. If it be a sin against God, Christians must declare it, and maintain it to be such; and nothing, not even reason aided by all the powers of science, must come in between them and their religious principles, to evade, in any shape or way, their declaration or proclamation of its enormity in the sight of God. Let all the power of reason, all the knowledge of science, all the might of man's intellect, all the energy of his voice, come in to assist us in such declaration; and show,

as we gladly would have it proved, that drunkenness is not only a gross sin in the sight of God, and defies His principles; but that it is also a gross sin against the welfare and happiness of man, a sin against the human race itself; yet never, as Christians, must we be content to shade our religious views, and put in the front ground the principles of nature, reason, or science. As Christians, it is our duty to teach that the drunkard dishonors the most high God; and that his sin against himself or his fellow man is as nothing compared to his great and immeasurable sin against God. We would say therefore, with emphasis, that if we allow any motive to take the place of the principal reason why we should condemn drunkenness, whether as regards the temporal or future happiness of man, we ourselves dishonor God in not giving Him the supreme glory.

Again, the results of such a course have proved disastrous to religious interests in the effects, not of total abstinence from all intoxicating drinks, but of the Teetotal Movement, or Teetotalism.

The leading principle of action has been to endeavour to lead the people to sign the pledge. What then is it? Creeds of faith, in our opinion, have never served much good: too frequently they have been the cause of great disputation, and have led the parties subscribing to them to trust rather in the creed itself than in the Bible from which they were derived; they have been raised up as the standard

of action, and led many, especially amongst the ignorant, to a careless indifference in their general walk of life: and from our observation we cannot say that the pledge has much differed from these in its tendencies and operations. Our teetotal friends call upon all persons of whatever condition to take the pledge; no matter who or what they are; no matter whether in a state of drunkenness or sobriety (some, we are aware do not now do this); no matter what their opinions are in reference to these detestable beverages, or what amount of information they may possess, if any. The pledge, the pledge, is the panacea for every evil; yet, at any rate, to such an extent, that he who takes and keeps it is computed to be a man indeed, one worthy to be called a man; and any others, who subscribe not to the pledge, whatever their sentiments and practices, do not come near to the proper standard of morality. Such a course is fraught with evil for several reasons: you regard the end, that end being merely to keep the man from drink; but you look not to the means by which you attain that end: all in haste, so as you gain the man's pledge. Is he a sober man already? he is to do it for example's sake, and to prevent himself from becoming a drunkard. Is he a drunkard? then, he is to do it for his own sake. The principle upon which the sober man is to act is one of philanthropy; the principle for the drunkard is to be one of self; and with those who call upon

him to take it whilst drunk, no principle of action whatever can be placed before him: he is treated as a machine or an animal. The consequences have been, that the two latter parties have carried on their reformation as they have begun, either as machines, or upon the low grounds of self-interest; and the former one, acting upon a mere secondary principle, that of example, has endeavoured to raise some, and lower others who would walk by a higher one, to the same standard for all their actions. An old adage and a very true one, is, "Well begun is half done;" and the converse of this is also true, "Badly begun is never finished."

The effects of this are very evident. The man, in either the one case or the other, you do not attempt to improve or elevate upon principle: the only attempt is to prevent him from falling into the same snare again. The case is this: the man just fallen into a deep and miry ditch gains the dry edge of land, and you go to him and say, Now, if you will only pledge your word and honor, and write it down on a slip of paper, that you will not fall in there again, though you are now on its very brink, you will find that thereby you will gain strength sufficient from reclining into your old position. Is this even a rational argument? or is it not a mere fancy and imagination, by which you endeavour to gain the man for the time; and being such, how many have kept their pledge? The result has spoken for itself,

and must ever speak in a similar way. It is an indisputable fact, that not above three or four out of ten who take the pledge ever keep it, and that one-half of these have been persons who needed it not but as an example to others. The visit of the respected Irish Apostle of Temperance in this country aroused many to take it; but he was no sooner gone than thousands broke their vows and revelled again in the same way as before; and this all acknowledge to be the fact in reference to many more. The novelty wears off, having its seat in a changing imagination, which but a little temptation is required to remove; and they, not much to our surprise, return with greater vigor than before to their old work.

Now look at the moral inculcated by so many breaking the pledge. Is this to be accounted as nothing in society:—the teaching of men to make a public resolve and avowal to-day, upon no other influence than excitement, who to-morrow go away from the public sight, and, quietly in their haunts of revelry, break it. What binds society together, and tends to build up and strengthen it in the religious world, in its commercial pursuits and in its private walks? Is it not faith in the word of man towards man; the cultivation of that religious faith and commercial honor, by which men are able to depend upon the private word of another, and especially the more so when given in writing before the public. The effect, we think, of thus continually

acting upon excitement, is to lower the respect for the man's word of honor and consistency in his other practices of life; and instead of being improved and elevated by such a course, he is more degraded in the eyes of his fellow men than ever he was before. The evil results of such a course upon society at large, if acted upon in every other movement, would produce such want of confidence, that progress in anything would be at once out of the question. Let the principles upon which the drunkard is acting, and the goal to which they lead, be placed before him. Treat him as an immortal and rational creature, and let him fully see the consequences of what he is doing, and act accordingly. Our space forbids us to enter here upon the character of the principle involved in the Teetotal movement; that of teaching men to depend upon themselves, without looking to any higher power to sustain them in the right path; a principle which is as earthly and tending to delude people, as Christianity is heavenly and tends to awaken them to their own infirmities. The effect also of parties uniting together to remove any particular sin, like drunkenness, has always a tendency to lead the human mind from regarding with calmness and sobriety any other sins and defects in other matters that come before our observation. Christian men have not generally submitted to be bound by the pledge, and assist in this movement, and our friends have loudly exclaimed against this

conduct; but if they will calmly ponder what man is, and what man must be, we think they will not have so much reason to find fault in this respect: for, however there may be found some who will allow themselves to be treated as mere machines, the growing intelligence of the age will no longer allow the great majority of the people to be treated as such.

The results of the Teetotal movement have been to spread infidelity amongst the people, and in this way assisting to break up Christianity; not that the practice of abstaining from intoxicating drink does this, but the principles which have been prominently put forward in the Teetotal movement for thus abstaining have so done. It will be admitted by all that there are a great many who, becoming teetotallers, have become infidels and the public opponents of Christianity, and who were not so previously; and this is the fair and legitimate result of adopting the low standard, of doing the work because the result is found to be beneficial to man's temporal interests. Numbers of them, in consequence, have ridiculed Christianity, and, having obtained some good from their abstinence, have not only raised it to a par with Christianity, but have declared it to be superior; and doing so, hold their meetings on a Sunday, for the propagation of these principles: and this, if not directly countenanced by all, yet indirectly obtaining the support of the majority; and

whether we observe the meetings in one place or another, we find that Christianity is not upheld with that degree of sacredness, even among those of their own body professing it, to which it is entitled, and would be were they adopting a different plan of operation; one that men could not mistake as being a half way between God and mammon. It is frequently stated at the meetings, that many fall from their membership among the christian churches; and this statement, with many, is a conclusive proof that Christianity of itself is not sufficient to keep men upright and temperate. The purpose for which Christians thus act, is that it proves their position to be good. But let us ask, if it does not also bring Christianity, without the pledge, into contempt? And whether the effect is not rather to uphold Teetotalism and Infidelity at the expense of Christianity, knowing how gladly man avails himself of every opportunity to escape from its requirements? We had endeavoured to persuade ourselves that so many teetotallers being the opponents of Christianity was not owing so much to the system, as to their falling away from the system; but when we examine its constitution, its line of operation, and the tendencies of the mind of man, we think that it is the natural result of a movement on such principles.

It is far from us to say that no good has been effected by this movement. The amount of informa-

tion and knowledge that has been circulated relative to our drinking usages, the effect of strong drinks upon the constitution of man, and the drunkard's career upon society, as exposed in our prisons and in our workhouses, are in a great measure to be attributed to the teetotal movement. The publications, many of them, are worthy of being read and considered by all classes of society; and the contributions to science, morality, and religion hereby made, will one day, when temperately brought before the minds of the people, have, no doubt, their due effect; not in getting men to sign the pledge, but in their giving up the great abuse of the privileges which they enjoy, and becoming to all intents and purposes practical temperance men. By this information having been circulated in localities where christian men have been connected with the cause, some parties have been induced to adopt a higher standard for their future course, entering upon a temperate and christian life, and devoting themselves to greater spheres of usefulness; but as far as the whole range of the teetotal movement is concerned these have been rare exceptions. Many families also have been bettered in their circumstances of life, and have risen by these means to higher stations in society; yet all this good might still have been effected, had the movement been extended on religious principles, without so much interfering with the duty of the Christian

churches, and attempting to govern men by one universal line of conduct. If these associations are to do good, they must be constituted upon different principles, and continue their work, as many others should do, and as we have before suggested in the temperance movement, to the gathering and diffusing of information, tending to abolish the drinking habits, and expose the effects of using intoxicating liquors; and if men will use them, then the blame must be upon their own heads: but by adopting their present course they bring themselves into collision with those who would otherwise act with them, and thus weaken the cause that deserves respect, christian sympathy, and assistance.

A great work has to be done, but it will never be accomplished by mere exclamation and finding fault. The axe must be laid to the root of the tree, the causes of this drunkenness must be exposed, and the drinking system temperately endeavoured to be removed, by circulating information, and by such practices as shall command the respect of society and convince people of the truth of the statements that are made. These customs and evils will not be removed in a day, and therefore such plans should be adopted upon principles that will commend themselves to a growing and improving state of society, in which men are beginning to see that he is the best man in society who is able to govern himself best, and who is the least governed by any

state of excitement. Reason is taking a loftier flight and exerting a more enduring power than the animal desires of man will ever effect, and when combined with true Christianity the great disorder of the world will be removed, and one of Heaven's first laws, order, will reign among us; England then will be able to exclaim that her glory in her religious principles has not faded, nor become a matter of vanity and hypocrisy; which she must otherwise declare them to be, were we to arrive at the meridian height of the present desired system—one entire nation of pledged teetotallers.

CHAPTER VI.

MEANS FOR IMPROVING THE WORKING CLASSES. (*Continued.*)

Sunday, Charity and Ragged Schools—Mechanics' Institutes—Sick Societies—Press.

THE schools that exist on behalf of the poor will now come under our notice; and of these the Sunday schools claim the first attention. Their object is to teach children the truths of religion and the glad tidings of salvation, so that they may become not only good members of society, but members of Christ's church on earth, in preparation for that membership in the heavenly world to which Christianity directs. The work to be accomplished, with us needs no discussion; but the principle of collecting together children from the families of the working classes without distinction, so as to give them peculiar instruction in religious knowledge, apart from the family to which they are related, is a question that requires an answer on no confined principle or bigoted feeling. And as our work will not allow us to enter fully into the discussion of this principle, we must be allowed to make the following remarks, upon the presumption that under certain circum-

stances it is right, owing to the great indifference on the part of many to teach their children anything pertaining to the religion of Christ; while in acceding to this in any way, we must include the children of the other portions of the community whose parents care not for their eternal welfare, and who ought to be sought after to be trained in a similar way. For in all the remarks that are generally made in reference to Sunday schools, it would seem that the majority of persons conceive that the child of a working man must enter a Sunday-school, no matter what the character of his father and mother: so that family instruction on the Sunday is to be practically set aside, as the child cannot be expected to be engaged in instruction at home, at worship, and at the Sunday school. Against this we would enter our solemn protest, and rather than call upon our poorer brethren to send their children to school for example's sake, we would use every endeavour to shut every Sunday school. We speak thus strongly because it is so frequently asserted that the workman, who might be otherwise desirous of teaching his children at home, where indeed they ought to be taught, should send his children to school for example's sake: for never ought we to permit any system of the age to lessen the responsibility of the parent for the child. This is a fundamental obligation of nature, with which nothing, not even the authority of the church, can be allowed to interfere, but the

system of Sunday-school teaching is a matter of expediency, which, as the church of Christ grows to its full maturity, it will, we hope, be able to do without. At present we hardly know of any instance where instruction is carried on in the laborer's family, on account of the intemperate zeal of persons to get him to send his children to their particular Sunday-school. Such a course we think to be bad, as it tends to weaken that which it should be the endeavour of all Christians, and the churches, especially, to strengthen, the sacredness of the family relationship. If schools, societies, or churches, are to be of any real service to the community, we must learn to respect man as man, and not have one set of principles for the working classes and another set for those more wealthy. God is no respecter of persons, and his church must be no respecter of persons. Passing on to review these schools. The principles upon which they are conducted are so various that it would be impossible here, without entering into a long dissertation upon the whole of God's dealings with man, to show the truth or fallacy of each and every one. In our humble opinion, no principles can be good which do not regard the life and character of Jesus Christ as the chief corner stone and the example to be set before the children for their guide in every action of their life, private or public, religious or political. He is the example, and none other have we a right to copy.

His principles are the principles, and none other contrary to his are we bound to teach to the children for their guidance in this pilgrimage, and their support in travelling to their place of rest.

The formation of Sunday-schools generally depends upon the minister and a few members of the church and congregation, who having met together, commence operations by arranging themselves into a committee for the admission of children and teachers, then dividing them into classes for instruction, and circulating among the children some small tracts and magazines. Once having an existence, it moves along in the same way as it was formed, and becomes a most strange sort of an ally to the church; for though carried on in connection therewith, it is very seldom formed by the members in their united capacity, and therefore has none of their oversight or regard for its well being. The children generally attend on a Sunday morning at nine or half-past till they proceed to divine service, and again for instruction in the afternoon: by the body of teachers no other care is afterwards taken of them, save that occasionally they are visited at their homes.

If a question be asked how far such constituted committees, coming into existence by such means, are adapted for carrying out the objects they have in view, we must refer our readers to the results that have been attendant thereon. We have often regarded with very much pain the little care with

which our churches perform those duties assigned to them by the gospel; the consequence has been that very many have become teachers of the young in these schools, who are by no means qualified, either in character, in their knowledge of the truths of salvation, or in their desires to train the children for eternity. At first almost any who offered themselves to teach were admitted; but now a little more restriction is used, and those only whose characters are considered moral, are allowed to be teachers in the schools: yet to numbers, who know nothing of vital godliness, and who feel not the importance of the truths they are teaching, is confided the training of the children for a future world. Now, as a rule, we find that the result of any teaching depends very much upon the character as well as the ability of the person who teaches; that of a minister's preaching depends very much upon his own example; this is allowed to be generally the case, and the churches therefore are very particular as to the religious faith and practice of the minister whom they select to preside over them. And why is it that the young should not have the same safeguard as the elder members of our churches? Nay, we think it is more necessary for them, for they are not so capable of judging of the truth as persons of riper age, and are more dependant upon their teachers for all that they hear and have practised before them. Their little minds look up to their teachers

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with eagerness to know the laws and the truths they may give them for their guidance, and their minds are modelled accordingly; their after life testifying to the character of the teaching. They read the Bible, or it may be some catechism; but remarks are allowed to be necessary (by any one who wishes the children to become men and women, and not walking automatons) as a means of elucidating the truth contained in a single passage; and surely it will not be allowed that the infidel is the best man for such an office; and if not, where will you draw the line of distinction? Upon what principle should you admit the quiet, easy man, who takes everything as it comes before him, without caring to think or to act upon the truths that are for his direction, or to reject the principles that may obstruct the path of the Christian.

The controversy of Christians with reference to catechisms has been chiefly occasioned by this circumstance; that persons have been called upon to teach the gospel to the children whose minds were confused by their own practices; or, not having the information and simplicity requisite to teach children, they found their work to be a perfect drudgery without a catechism, and the children have had to bear the toil in consequence. We hope the time is arriving, when all such forms will be given up for a more simple method: for, whatever may be the benefits derived from catechetical instruction during

conversation, the tendency of the use of such books is to lead away the children from the Bible, and prevent them from having the requisite illustration from the teachers on the truths therein contained; and, in very many instances, to train them up to some gross perversion of Scripture, or some one set of ideas and principles formed by a particular class of individuals.

Christians! do unto the children as, if they were in your place, you would wish that they should do unto you. How do you fare, when a cold, heartless professor pours down his mechanical logic and preaching; or, by a little exertion of feeling, calls unto you to repent and amend your ways for the future? Can you not feel the difference between this man and one who, preaching Jesus Christ, breathes into your souls the aspirations of heavenly fervor, and by his consanguinity with heaven draws you near to the throne of God; so that, as you proceed homeward, you are constrained to say, God is verily with the man and my soul feels satisfied with spiritual meat. Recall your childhood. Bring again the thoughts and feelings of youth, and tell us then whom you believed; the man who merely talked about the Bible, or the man who gave his soul to the fulfilling of its requirements, and whose emotions flowed from his heart rather than the rational instinct of his body. As you decided then, so do the children now decide.

christian spirit, and with a christian determination, that, under God's blessing, they shall become the nurseries of our churches, instead of training up those who in after life are found in the haunts of wickedness and crime. If we would not stop their work, then we must reform them, putting them on a right basis; and if they are to be nurseries for the churches, let the churches support them, take an interest in them, appoint its own members as teachers, and not leave the instruction of the children to those who require themselves to be instructed. Some have, by thus becoming teachers, been led to regard the things they have taught; and this is used as an argument for the allowance. But do we argue thus with respect to ministers of religion? Quite the contrary; no medium position is taken there. It is emphatically declared who these ought to be; and why not also with respect to teachers? If these schools are necessary, this is a solemn duty of the churches; and until they shall perform their duties, the lukewarmness of the Laodiceans will ever be manifest in our midst, and bring down upon us the consequent punishment.

These remarks have reference to a large majority of the churches, as, from all the inquiries we have made in different parts of the country, the exceptions are few. Many of the members of our churches complain very sorely of those who are endeavouring to reform the institutions of our country; but, as far

as our limited observations have been extended, we have generally found these to be the parties who are attempting to reform our Sunday-schools and our churches. The church must do its duty, and leave the work to be performed neither by the state, nor by the general members of society. No one will venture to affirm but that the Sunday-schools have accomplished a large amount of good, in being the means, to a certain extent, of reforming the habits of the people; a few of whom, as the result of their labors, have been added to the churches: but do we wish fairly to weigh the results that should be accomplished by such a nursery of the church, and those which have been and are actually being accomplished; we must regard the vast machinery that there is at work with the present conduct of those who have been thus brought up; and the great deficiency of the present system is at once made manifest. It is surprizing how hard man will sometimes toil in schemes of his own devising, to what he will in carrying out those plans devised by God. In bringing these children into the schools, their parents have been almost neglected; whereas they are the parties who should be first attended to. Very many persons have conceived that the Sunday-school system was to have carried everything before it; but its results have been far from meeting their anticipations. We do not wonder at this when we remember the effect of a parent's example upon the children,

and the influence which his practices have upon the minds of his offspring; these are far more powerful than all the teacher's words. Wisdom therefore requires that the first and greatest efforts should be made to instruct the parents; this we find to have been the practice of our Lord and his disciples. He was ever teaching the multitudes, the men who govern the children, and by this means his teaching descended to their offspring. For, whilst many have been saying, Give us the children, and we are satisfied; and others, among whom was the celebrated general, Napoleon, who regardless of being deeply stained with the blood of his fellow-creatures, knew somewhat of human nature, have said, give us the mothers and we shall have the future generation, the declaration of the gospel has been chiefly to the fathers of our race, to whom our churches must give most of their efforts, if they wish to win the people to Christ.

The want of Bible classes is solely to be attributed to the neglect of the duty of the churches. The fact is, our churches have not cared to bring out the powers God has given them, to draw out the mass of intellect that lies dormant within the people. There is a confined mysterious delusion that man was made to speak and not to think, to feel and not to reason; to act, yet not to exercise the whole powers of his mind. The youths of our schools are many of them willing to be presided over by men,

who will sit among them, not as dictators and governors, but as those who are themselves desirous of bowing to reason as reason bows to God; and will condescend to give them full information upon all things which have reference to religion. A man who is willing to give up his own opinions (not the truth) when the truth comes before him with the power of heavenly reason, and is not afraid to have fully discussed the sentiments of each, whether for or against the present notions of men; one who is truly liberal, and will not endeavour to shame the company out of their opinions, or to force them to bend to any pet principle of his own.

We might recommend that in these classes some principle, custom, practice or movements of the age, no matter what they be, should form a topic for the afternoon's conversation, varied, as the case might be, with those of the past ages and in other countries. Let there be a free and open divulgence of the thoughts of all the youths, without any false delicacy; but let the principles and practices be well shaken, and tested to their very centre, in order that what in them is good may be strengthened and established in their minds, and that the bad may be condemned by the united voice and judgment of all present. Bible classes, in these days, are not wanted so much to instruct youth, as to enable them to form a true religious opinion upon everything that comes before them in the week-day.

The literally destitute condition in which the churches leave the teachers of the schools, with respect to means of obtaining information, requires a passing notice. The laborer is worthy of his hire; and the least that the churches can do for those who give their time and attention to this, is to provide them with suitable periodicals and books, from which they shall gather such instruction as shall assist them in their duties. The members of our churches piteously complain of their inability to teach the children, when, perhaps, they have time and every information requisite for the work; but the teachers who undertake their work are to have nothing from their hands. It is not the opinions which the minister has formed that they require; but the information which they alone, each one for himself, in his own peculiar position and according to his train of thought, may find necessary and most suited to carry on the work. Neither is it liberal to place in the hands of the teachers only one periodical or book, from which some of the sleeping members may gather their mental enjoyments. The position of no two members is alike; and how great the contrast between one asleep and one actively engaged in the Redeemer's cause! The teachers require an abundant choice, as variable as the minds and circumstances of the children that come before them, and increasing as age matures their comprehension of truth. The poor man who gives his whole Sabbath

to this work ought to be attended to before the missionary abroad. Strange calculation! and wonderful love for Christ is exhibited here. Every exertion is made to send out men well qualified and instructed; but for home, any qualification or instruction, the smallest amount of knowledge, is all that is necessary to bring up the children, and train them for the multiplied oppositions of a semi-religious community. Let us first be faithful to ourselves, then to our neighbour, to our brother whom we do see; and afterwards to him who is our more distant brother. Christians! throw off this delusion. Unmask yourselves, and come out under your true colors, so that the teachers in the Sunday-school may be practically respected, and elevated to their true calling in our churches. It is a mockery of Christianity to pretend to love the heathen whom we have never seen, whilst we neglect the teachers, and the multitudes in our land who weekly and daily pass before us. We would speak calmly and write so too; but we speak to arouse ourselves to the glaring inconsistencies as they transpire every day.

The National, British, and other schools, next claim our attention.

The objects of these schools are to instruct the children of the poor in reading, writing, arithmetic, geography, and history; and the girls in their needlework, at reduced prices. We have visited a

great number of them in various parts of the country; and, as the results are so far consistent with the objects sought to be obtained, we pass on to the methods adopted for carrying these into effect, and to the consideration of how far their present organization is calculated to produce such members of society as shall be the glory of our land; as also, how far they produce such an impression on the minds of the children as will enable them to meet the vicissitudes of their after life.

There is a gradual change being wrought in society; and it would seem that the more knowledge we are obtaining, the more is each member obliged to exercise his thoughts and use his own judgment. The men that were once agreed, now differ in many ways; so that we are not as our forefathers were, all conforming to one regular routine of life, in which not much thought was required: as the one old trodden path had but to be beaten over again and all was right. This then being the case, the object of our schools should be to endeavour to develop the powers of the mind, to teach the children to think and judge for themselves; and though it is most important that they should be instructed, yet the chief end should be, so to train their minds that they may be able and willing to gather knowledge as they grow older, and to detect truth from error as they grow wiser. We would not inculcate anything but a proper submission in every school; yet let

that submission be rather to reason and intelligence than to one uniform idea upon every subject to be taught.

In many of the schools, where the childen are well instructed, we have found that an examination carried on differing in form to that in which they have been accustomed to gain their instruction, completely puzzles them; though the questions themselves have been even more simple than those generally adopted. The form in which they are taught takes pre-eminence of the matter it is desirable to teach them; and the children in growing up, not caring to be hampered by these particular rules and forms, are not able to acquire information even with that degree of facility with which they have been instructed at school. Rules and methods are good; but when allowed to take the place of the object for which they were made, they are abused; which is generally the case in most of these schools. The result has been that the majority of the children, after many years, know not much more than that which they learned at school, and are easily led away to believe anything which circumstances, at the time in which it may be presented to them, may favor. When they are called upon to decide for themselves the truth of any matter, that which is first presented to their mind, if there be any amount of reasoning in it, soon gains an entrance; and which it is difficult to dislodge, though, by a proper train

of argument, the fallacy of their position may be exposed to them.

Our endeavour should be to bring out the reasoning faculty of the children, in order that they may be able to calculate the effect of pursuing different courses in life. Geography and history are of secondary consideration, and should ever be treated as things which are not so absolutely necessary for the young in after life, as it is that they should be able to carry out a proper train of reasoning, form the proper basis upon which such should be constructed, and analyze the arguments of their opponents; in order that they may be able to judge of the merits and demerits of the temptations which may be presented to them, and in this way be enabled to realize the future in the present. Much of the imprudence now existing among the working classes may be traced to this want of exercise in our schools, more especially in the training of the girls. Information is now being diffused among the people, and we hope will be yet greatly increased, that instruction in particular rules and regulations of men, whether relating to religion or to science, is not so much wanted as the educating or the bringing out of the latent powers of the minds of the children; in order that they may adopt the best method of acquiring truth and use it correctly when obtained. These have been so confounded together by many of the legislators of our land, that they are surprised

when it is affirmed that the people instructed by Government obtain the least education; but such is now generally admitted to be the case. The Prussian Government, with all its instruction for the poor, has a comparatively uneducated population; and such will ever be the case, while the education of the masses is confided into the hands of those who are desirous of upholding any particular system of society, with its attendant forms and institutions, without having a prominent regard for the truth and the principles upon which they are based. And all our schools will ever be deficient while they regard instruction as the first object and education as the second, though the two are intimately blended together. More time must be given to arithmetic, to reasoning, and to the training of the mind for the reception of truth and the acquisition of knowledge, than to the impressment of our ideas or the grafting on of information.

The aim should be to nurture and train the little ones, assisting them to seek out truth and information, rather than endeavouring to mould their minds like unto our own, or to make them all conformable to one thought, to one principle, or to one regular system of action. Illustrations from every day life or from history, may be presented before them, in order that the practice of that which it is desirable to inculcate may be more clearly brought to their apprehension. The instruction now given

does not prepare the child to meet the world in all its various forms and temptations; he has not to sit under one influence all his days, or to be confined in one small sphere of occupation, surrounded but by few; he has to vie with his fellows, and meet in the progress of society with many adverse circumstances. He wants, therefore, that self-confidence, that perception which shall enable him to progress, and to perceive in some measure the powers of his own mind, in order that he may be able to calculate what will be his best pursuit of life. An extract from the Report of Mr. Clay, chaplain to Preston jail, verifies the course we would advocate. "Instruction in reading and writing may be carried to a high point without anything worthy the name of education being implanted: there may be no exercise of the perceptive faculties, no cultivation of the judgment, no discipline of the will, no awakening of religious feelings, no instilling of religious principles." The same gentleman further remarks, "that there is too much mechanical training of instruction, without education, amongst the poor." And this will be found to run through all our schools; for whilst we have examined the children in the school, we have noticed them also when out of school, by taking a few in their rambles, or conversing with them at home, and we have been much surprised to find their entire ignorance of questions, which when fitted together at school they would be

able to answer, but, when brought before them in the plain every day language of life, they appear to be totally unable to comprehend.

The nearer our schools partake of the characteristics of what a small regulated society should be, the better will they answer the purpose for which they are intended. Old schoolmasters have remarked that the boys now learn more out of doors than they do within the school; and this will be found to be not an unusual occurrence. The children learn so much from what passes before them every day, that our schools to be of real service to them in after life, must give a right direction to their learning, and cultivate the right exercise of their judgment upon the various matters that come before them.

We here offer a few suggestions in reference to the particular mode of teaching children. The more we examine the minds of children, the more it is seen that they are not mere machines to be wrought upon by another in any way he pleases; the mind must be interested, the will gained, and a pleasure in obtaining knowledge must be induced, then the whole work is comparatively speaking accomplished. "Know thyself," is a motto for an enlarged sphere of work in teaching children; not only would we have them taught their own powers, but what are those belonging to the race of mankind superior to the animal, wherein the child differs

from the beast of the field; the difference of the effects of the mere instinct and impulse of the body and a calm and sober training of the feelings for any work that has to be accomplished; the effect of the spirit of a man operating with all its powers upon the spirit of another, as also the effect of matter and food upon their own bodies, and the action of the body upon the mind. The constitution of the human frame, and how the climate and atmosphere affects us all,—these we conceive to be some of the first principles of education. Geography, history, &c. being of far inferior importance, as a knowledge of these can easily be acquired in after life, but it is very different with the training of their feelings; for in manhood it is more difficult to restrain, or give full vent to, the feelings when necessary without a previuos training in youth, than it is to gain knowledge. Plates of the interior of the human frame should be employed in the schools, so that they may not only be taught but be able to see for themselves that they are wonderfully made. The effects of food and drink upon the body, and the result of inordinate appetites or unlawful desires, how these, with all the passions of the mind, operate upon the muscular and nervous system, should be delineated in their true colors; and thus the children may fully see for themselves, that whilst on the one side there is a precipice with numerous rocks over which the waves continually roll, there is on the other a garden

of beauteous colored flowers, and paths which lead to a rivulet of overflowing love. Here is a field of enterprise for all teetotallers; here, instead of the present degrading system of fettering the children with pledges, a practice which must be condemned by all who would wish to see them rising to manhood with the full dignity of man, they may bind the infant mind with its own inherent conscious strength, and enable it by its own knowledge to use the things of earth for a wise and salutary purpose.

The present halfpenny and farthing books which are circulated might be very well introduced into the schools for the younger children, in lieu of the present (to them) huge lesson books. In reading these the children take a great interest; and the meanings of the words being explained in reference to the subjects therein treated upon, they would learn the ideas which we in general conversation wish to convey by the use of any particular expression, in one half the time they do by the present spelling books and dictionaries. These should be used as we use them in our everyday life, simply as books of reference; no one thinks of sitting down to ponder over any dictionary with intent earnestness, or learn every word by rote; the thing would not only be useless, but a waste of time and talent. We know the drudgery of such a plan on our own minds, why therefore should we continue it with the children. The books and periodicals referred to, having a moral

and religious tendency, either relating to history or other matters, should be used not so much for reference or for learning, as for regular perusal; though the children should not be kept reading these over and over again, it is unpalatable to parties of riper age and how much more so to children. It is not the way to arouse their desires for seeking information; seldom should a book be read over twice, unless it be found very interesting, or if so, some time should intervene between the two perusals.

There should be a cheap farthing or halfpenny newspaper, just giving the facts of the day as they are now transpiring in England, Europe, and all over the world, without introducing any discussion in parliament or elsewhere. Comments may be made upon these by the master if necessary; for, unless we are prepared to break up the present confined notions of teaching children by rote and so many forms, and place much more confidence in their superintendent, we never can expect to improve our schools.

In teaching geography, the same rule should be applied. Instead of giving so many particular words to the child for repetition in answer to the usual questions, let the places referred to in the books that are read be shown on the map at the time they come before their attention. Of what use is it to one-half the children in their present or future state to know the exact boundaries between Turkey and

Greece, France and Germany, Poland and Russia, &c.? Of how little service are the names of all the different countries of Europe with their different towns, rivers, lakes, &c.? or, even in our own country, the fifty-two names of all the counties of England? It would puzzle the Secretary of State himself to sit down and write all these: they are forgotten by the child ere he has left school a twelvemonth; but if geography were to be taught by lectures, conversation, reading, and from maps and globes alone, a habit of gaining knowledge would be so engendered, that the boy in future life would feel no difficulty in gathering information. These divisions of countries may be of service when men become politicians, or take a part in the disputes of nations; but then they can very easily be learned if required: for, if anything be politics, surely this is political geography.

In reference to arithmetic, we propose, instead of at once taking the children from the cradle to the shop, and ringing into their ears so much about pounds, shillings and pence, that their playthings, their marbles, their tops, their toys, their balls, and anything and everything which engage their attention out of doors, should be used to convey the knowledge of this most important science. Let them see that the boys John, Henry or Thomas are referred to as being engaged in the transactions which are brought before them; if in reduction, to find out the equivalent number of marbles of one

sort, which are equal to a given number of another; and so on with the other rules, though of course gradually rising to the calculation of wages and commercial dealings, as their capacities enlarge, and as their feelings become adapted for business. This may no doubt produce a little merriment, but it will be far better than the stern and drooping countenances of old age, which many schoolmasters endeavour to rivet upon the children. At present to laugh seems a thing derogatory to the character of a school—is it so? There is a medium; but in this we have not taken the medium. A smile is often punished by a good caning; and surely this is not the way to gain the interest of children. What is better for men of business, in the very hardest bargains they are driving, than a good hearty laugh? It cheers them on, it arouses the powers, and they are at work again immediately in good earnest. We should be careful then not to repress every smile. Treat the child as a child, and he will treat his master as a man: for the difference between a man and a brute is easily perceived by the children; one who chastises at the impulse of the moment, or because it is a defined law, and another who does it because he is compelled so to do for order's sake when every other remedy has failed. If mercy should be exhibited towards adult members of society, let us not forget it in our actions towards children. Prizes and rewards should be extensively distributed, as

an encouragement to good conduct. We should also bring the boys and girls together into one class as frequently as circumstances would permit, which would give the instruction a more social character, by attempering the feelings of the lads and strengthening those of the girls; and the interchange of thought would render the minds of the girls more powerful by the association with the strength of those of the boys. This association should be carried on as far as possible, even in their amusements; though of course it would require care and management. For it would seem to be evident in the arrangement of families by God, that such should be our practice. The present division is by no means natural, and we very much question its propriety. Men and women were never intended to be trained apart from one another, either to be monks or nuns; but so to associate that the different qualities of their minds may be blended in harmonious intercourse with each other. We believe that it is a false calculation on the part of parents to suppose that the effects of training boys and girls together will prove injurious. The present system is a dislocation of nature, and if space permitted us, we could trace its deleterious effects upon society; for the children associate when leaving school, just at the time they require the beneficial effects of a previous training together.

These remarks will apply also to the ragged

schools which are now studding the localities of our poorest neighbourhoods, or, we should rather say, the localities where drunkenness and vice mostly prevail. The object of these schools is, one would hope, to meet the present emergency; to take care of the uncared for; and to give instruction to those who would be otherwise running wild, and growing up as a pest to society. The heart of man sympathizes with these little creatures, who are thus plucked from their downward career; whilst we remember that they are not the children of the respectable portion of the poor. This should ever be borne in mind by the committees of these various schools; so that they may not be blinded to the real wants of the population. The parents spend their money in drink, or in some amusements; so that, for their own part, they would rather give up the children altogether, if any person would take the sole charge of them; and the schools being free, they feel no responsibility for their education. Here are specimens of how benevolence is completely ridden over by vice and corruption: for withal that we have these schools, little care is taken by the parents to send their offspring to them; they are for the most part enticed to come in, and to spend their days in gaining a little instruction, rather than be suffered to wander about the streets. The inducements so to do are few; and as their wants are supplied daily from what their parents in some instances obtain

for them, or from what they pick up by petty thefts themselves, or by what they get by selling small wares in the streets, with now and then a little at the school, their attendance is not so regular as is desirable. In consequence of this, little authority can be exercised over them, and the requisite warning which youth ought to receive, for breaking the laws of the school, cannot be properly administered; because it is understood that the children are conferring a boon on the teachers by their attendance: thus while one step is made in the right direction, by bringing these little creatures under some control and training, we have to remember the great deficiency which here exists; the remedy for which we hope, at some future time, to be able to bring before our readers, but we think it is only to be brought about by a proper interference of government, in upholding a merciful authority over these little beings when they appear before them as delinquents, or when they are found rambling about the streets.

Another deficiency in connection with these schools is the frequent changes which the children make, in roving about from one school to another just as they please; none daring to say why, or none interfering with their freedom. It is not expedient to confine children to one school through their educational career; but still, the constant wandering about is an evil that requires firm management to stop its progress, or else the schools, though being continued,

will be found anything but an effectual cure for the disease so prevalent in the minds of this class of our population—the great dislike to contract habits of steadiness and sobriety. As a preventive for this roving, it occurs to us that, by a little liberality amongst the committees of the several schools, an arrangement might be made with the general committee to confine the attention of each particular school to some certain limits; for, unless these committees of management are willing to be subject to some regulation, they never can expect that the children will submit to authority.

Amongst the girls in these schools we noticed that some were taught needlework; which at once suggested to us the propriety of teaching the boys the use of their needle upon their outer garments, both clothes and shoes, as in the industrial schools. In a well organized system this might be accomplished by appointing a tailor and a shoemaker over two schools. In the morning the boys could attend to their lessons, and in the afternoon learn to make themselves useful for their own comfort: the tailor changing every other afternoon with the shoemaker, and one of the elder boys in each school being trained as an assistant. Schools might in this way assist each other without being obliged to be connected under one governing committee. Considering the position in which the boys are placed, this is as requisite and would be as beneficial to them as sewing is to the girls.

The Mechanics' Institutes, are for the purpose of carrying on the education which has been begun in our schools, and will now come before the readers' attention. They are formed in all places which desire to claim the dignity of the name of a town. Evening classes and lectures are established, and a library is generally connected with them. Now it requires very little perception to see that but few of these are adapted to the working man, and in these, religion's sacred voice is condemned to perpetual silence. We have said that the object is to complete the education begun at the schools, in most of which, if not in all, religion is acknowledged and God honored: and in all of these institutes, especially those for the working man, religion should not be cast aside; for it is when the lad leaves school that he requires most of its balmy influence to form the character of the future man.

We are fully aware of all the arguments which are used in favor of Christians uniting with a liberal feeling to support these institutes; but why, let us ask, should we give way in all these cases? Has the christianity of the Bible so many interpretations, that we can exclude all religion, and be guiltless? We see no reason why we dare. Whatever may have been the reasons for so acting in days that are gone by, Christians now possess sufficient influence, if used in a temperate spirit, to have the religion of the Bible acknowledged to be the ground-

work of the instruction to be imparted. If we are to do all to the glory of God, then such a course is both politic and wise; and by firmly maintaining our principle we shall ultimately succeed. Then God will be honored, and we shall be able to carry religion throughout whatever we do in connection with these institutes; but if at the very outset we stay our hands, and damp our courage, the results will ever be, as they are now, evident in the effect upon the people who participate in their advantages: for, by thus setting aside the Word of God, we lose, and they lose also, (as is known to be the case,) all respect for religion.

It is rather surprising that these institutes are not now supported, as once they were in many places, by working men, for whom they were at first intended; but they have now passed into the hands of the middling class, and an institute for working men is almost a rarity. A few reasons may be advanced for this, which may be briefly alluded to. Something social is wanted in connection with them: a reading-room should be attached to each one, in which tea and coffee may be supplied to its members; so as to give the place, not an air of hard mental toil and drudgery, but one which may be found somewhat more in unison with their feelings. Such accommodation may not be so much required for those in a different sphere of life, though with all it is found most congenial; but if we wish these in-

stitutes to be of essential service to the working man, we must adapt them to his condition.

The Sunday School Institute in Liverpool is formed upon principles which, if widely enlarged to meet the wants of the laborer, according to the above plan, and the subscription made small enough to meet his circumstances, say one penny or three halfpence per week, we have no doubt that such would answer well, and be productive of very beneficial results. This would not be altogether a novelty; it would be only carrying out the principles of the Working Man's Institute in connection with a City Missionary Station in one of the largest districts of the metropolis, where lectures are delivered, and a few classes held, in accordance with their general habits and degree of intelligence. Newspapers, coffee, &c., are supplied to suit the man who has been toiling all day with his body, and who is comparatively unfitted for that energy of mind which those who labor with their head can command; the position of these two classes of individuals being so different in the character of their work, that the means adopted for the one are not at all calculated for the other.

In connection with one or two of these in our large towns, we should recommend also that there be grounds for gymnastics or other athletic exercises; as also a cricket club, carried on under the control of a sub-committee, in a ground which ought

to be set apart for such a purpose by the local government of the place. These plans, when superintended by men of character, would very materially avail for the benefit of the poor: for the more we examine their present migratory movements and condition, the more are we compelled to say that such associations need the superintendence of those better educated and more stationary than themselves. Some dozen of these institutes throughout the country, all separate in their management, yet allied together in friendship, to enable the workman to go from the one to the other without any entrance fee, would tend to cherish more of a spirit of steadiness, and cause him to feel that, when visiting a new town, he need not visit a public-house to seek some companionship. It is impossible—nay, we do not know that it would be prudent—to endeavour to stop the young man from seeing different parts of England; but the loose habits, which are now engendered by his roving about, would be very materially abated, if he was aware that in his rambles he would have a place of resort in which to spend his evening spare time. This would in a great measure set aside the strong inducement now offered for young men to visit places of amusement, where, with perhaps some innocent pleasure, there is united that which proves such a snare to them in their course through life. Steady habits, if enforced in childhood, cannot be enforced in youth; restraint must

gradually be succeeded by inducement, and every preparation be made for all to feel that, if they would, there is as much freedom to be found in our mechanics' institutes, when governed by a due regard to society, as they can enjoy elsewhere. We well know that there are portions of the christian public who object to such institutes; but these are they who wish to save their money, their time, or their thoughts from the investigation of the whole, forgetting what has happened without them. It is to meet the present state that these things are required, in which men pass from being governed by others to become themselves the governors of others, and are, as it were, halting between two courses; but whose few years in the strength of their youth decide the future man. While condemning the gross immoralities which are now so prevalent, we ask these individuals not to be too selfish in calling upon every one to follow exactly in their steps, when the advantages and comforts they enjoy are of so different a nature to those of the laborer.

In unison with these institutes we should recommend sick societies and savings banks; and that the man who is a regular member of one, may be allowed to transfer his interest from that to any other, in going from town to town, due notice being given of the same. Our plan of operation being to provide for the working classes means, in conjunction with each other, in order that they may, without

loss of time or without much trouble, avail themselves of the opportunities afforded them for their benefit. It is readily perceived that the failure of most of the sick and burial societies, &c., which have been in existence, has been chiefly owing to the want of a proper superintendence, which the working man, travelling over the country, is not able to give to them; or, even if he remain in the same place for a long period, his daily habits are not suitable to conduct them entirely, though his assistance may be useful in many instances. Some men, on account of this failure, have lost that confidence which is so necessary to the prosperity of such associations. Looking at the superfluous sums of money occasionally derived from these societies, we think too large a premium is offered at sickness or at a death. The custom of subscribing so as to obtain a large amount of money when death enters the family, cannot be too much condemned. In no case should money be given, or else the society becomes one of the worst kind of lottery investment, and operates to produce those diabolical attempts to murder the members' nearest relations, which are so frequent. If a burial society be allowable, then it should pay all burial expences, and never give any money to the bereaved family except at the death of the father, and this under certain restrictions, and only in weekly instalments; so that death may not contribute to the indulgence of the appetites of those

remaining in the family. The principle is applicable to all classes of the community, and requires the proper insight of government to give its assistance to prevent the demoralising effects resulting from the present system. For the more we see of mankind, the more is it impressed on our mind that very few, even when actuated by the highest and best motives, can suddenly rise from a state of poverty into a state of luxury for a season, with that discretion and judgment so absolutely necessary in managing all the affairs of life.

In the sick societies it would answer very much better in the general issue to give even fifty per cent. less than is now given in proportion to the money paid; and if at the end of the year any remain, it should be carried to a stock account for another, or divided among the members as may seem best. The payment of threepence a week should in no case give the members the privilege of drawing more than three or four shillings per week when sick, with all requisite medicine and surgical advice; for though the principle is good when assisted by charitable donations, yet, so great are the changes of life, especially among the poor, that the system without these may be extended in degree, till it shall cease to operate for what it is intended. The connection of the savings banks with these institutes will enable the man to lay by a small sum to aid him in sickness with that which he may obtain

from the society. And, on account of the numerous changes occurring there should be an equal sum paid by all partaking of one fund; though this would not prevent the society from being so constituted, but that the funds might be under one superintendence.

The Press claims our next attention, so far as it relates to the social, moral and religious condition of the poor. We have before referred to the religious tracts which are circulated by the churches; it will be our object therefore, in this place, just cursorily to examine the character and effects, or deficiency, of most of the periodicals which are now issued and intended for the working classes. Our newspapers we regard as being essentially of a political character, and therefore will not now come under observation, though many of them have a demoralizing tendency. We are indebted in this examination to a pamphlet entitled the "Power of the Press," and have considered that no remarks of ours will be calculated to give the public a better idea of the circulation and character of those periodicals intended for the masses, than the following extract from this multum-in-parvo account.

After alluding to the newspapers of the day, the writer continues:—"But we now pass on to a more fearful subject, viz., the cheap unstamped literature provided for the masses, which is of a still more debasing character than any yet alluded to.

"There are about seventy cheap periodicals (varying in price from three halfpence to one halfpenny) issued weekly; and supposing an extensively circulated series of very popular works issued from Edinburgh (the tendency of which is believed by many to be injurious) are omitted, there remain at least sixty of a positively pernicious tendency. Of these the most innocent is one which has, perhaps, the largest circulation. It is said to issue 100,000 weekly. But though vicious principles are avowedly repudiated, yet a depraved and disordered imagination is fostered in this journal, by the introduction into its pages of French novels and similar trash, as a principle feature. Then comes a less scrupulous paper, with a weekly issue of about 80,000, followed by six papers, all a degree lower in the scale of corruption, with an average weekly circulation of 20,000 each, or yearly sale for the six of 6,240,000. And lastly comes a catalogue of intolerably polluting trash, which, closely examined, will make the Christian shudder at its contemplation; wondering where readers can be found, and amazed at the neglect and idleness of the Church of Christ. The works in this catalogue may be classified thus:—First, Infidel; secondly, Corrupting. Of these two classes there are circulated a total weekly average of 200,000, or a yearly average of 10,400,000."

These are printed in London alone, and principally for the working classes; but convey little informa-

tion that is calculated to improve their character or elevate their souls to God. The former class treat the religion of Christ with scorn and contempt, and the latter continually appeal to the imagination, inciting the passions to many practices at the moment without being actuated by any reason or judgment. We find them in general not given to any leading principles; and their object being to obtain the largest circulation with the greatest amount of profit, deeds of the vilest description are recited to please the vitiated taste of their readers.

Referring again to the pamphlet, the writer states, "There is a very large annual circulation into which he dared not enter, so awfully polluting is its character. In those previously mentioned, the art of the engraver is brought into constant requisition, in order to depict the most marvellous and horrible circumstances imaginable, and the picture of a murder or an execution is a type of the illustrations used; but, in the last-named class, engravings and colorings are employed to excite the lowest passions. It is true these works are supposed to be sold by stealth, the vendors realizing an immense profit; but they are easily procurable from the same sources as the papers and periodicals before mentioned. The vendors of the one generally procure the other; moreover, the unstamped journals previously alluded to usually contain advertisements of these works; and as the sale of these journals is large, they obtain

a wide circulation for the filth which, bad as they are themselves, they would profess to abominate. The circulation may, however, be safely set down at 5 per cent on 200,000 per week, or 520,000 per year."

Here then are facts; they speak for themselves; they need no comments of ours. A part only of the London press teeming out annually upwards of seventeen millions of papers, calculated to seriously check every improvement and elevation; and finding their way into the homes, shops, and every place where working men are to be found. Here is the press at work. It is for our readers to say whether for evil or for good; for our own part we do not hesitate in affirming it to be for the former, when we see that the best of these periodicals, if not avowedly opposed to religion, yet treat it with such indifference when it meets them in their path, as tends to bring disrespect upon its holy requirements, regarding it as a science only for savages and uncivilized people: there is no profession of godliness about them; morality and decency is the highest topic of debate, and these based upon the opinions of the great body of their readers. To those of our readers who think our previous statement of the condition of the working classes is exaggerated, we would calmly ask them to think upon these facts, to turn them over in their minds till they begin to see them as a reality; not scan them with a passing glance, but

consider whether the production of so many periodicals of the character described is not in harmony with the statement of their condition as before given. At the same time remembering that we have not mentioned the annual issue of newspapers on the Sunday, amounting to 11,702,000, with the character of which most of our readers are acquainted. So large a circulation of periodicals having such a tendency, utter facts which give us a better insight into the present moral and intellectual state of the poor than any extracts from parliamentary inquiries or detailed occurrences which we might bring forward.

Regarding now the periodical pamphlets and magazines having a directly opposite tendency to those previously mentioned, we find their circulation to be as follows, the first three items being taken from the "Power of the Press:"

2 Penny Magazines	2,112,000
67 Magazines	2,670,000
Grants of Religious Tract Society .	2,062,741
Estimate of Tracts sold at Depository	7,000,000
Total annually	13,844,741

The majority of these are printed by organized societies belonging to different sections of the church of Christ, each having its peculiar doctrines, yet all having one end in view, to bring the people to think upon their eternal interests. Comparing this total with the seventeen millions on the other side, the

great disparity is at once seen as to numbers. This is not all; the tracts are given away to the poor, and of these, from all that the writer has been able to learn, by conversation with the poor and tract distributors, a very large number are not read by them: most of the magazines referred to are purchased by the middling classes, comparatively few by working men's families, and at least a fourth of the whole number remain in the hands of the former and are never seen by the poor; whilst the seventeen millions are all bought and paid for by the working classes, or very nearly so, being read over and over again. Money then is not wanting to purchase periodicals, the poor do afford to pay for some, and that to a very large extent; we cannot therefore screen ourselves under any false idea of the poverty of the people. If we wish fairly to look at these things and judge them without any partiality to ourselves, honesty demands us to declare there is not a little wanting somewhere. Let us pause then and reflect, and if they are realities, believe them as such; act upon them as if there was some material spirit in them, not as mere effervescing effluvia, which in one moment has life and in the next vanishes into the air; but as what they truly have proven themselves to be for many years the continual daily, weekly, monthly, yearly fruits of the condition of the working classes of England; and as yet increasing in their power as time grows to

maturity. And should not the importance of improving the condition of the poor have yet entered into our feelings and our judgment, let these things speak for themselves, and whilst doing so, may we listen to the truths they utter, though coming with a voice of thunder to our ears. In the few suggestions offered respecting the press, we have not brought forward the books which are intended for the poor, as the space allotted to this part of our work forbids us to enter upon this subject; but we have no doubt that they would be found bearing a proportion not unlike in numbers and quality to the pamphlets and magazines.

But to return to our tracts and periodicals, in reference to which we are desirous of offering a few suggestions as to their character and the method adopted for their circulation. In looking over most of the tracts and magazines, we have observed a very great prominence given to appeals to conscience, dissertations, on some particular religious opinion or on the life and character of some deceased Christian. Appeals to conscience may be good, when delivered with the voice on some occasions; but to those who can only read a little, or care not to move in their own behalf, they are comparatively useless in print; and the subject, though good in itself, becomes wearisome. Dissertations on the subjects referred to may be good in themselves to those whose hearts beat in unison with true religion: but all these

things have been hitherto, and are at the present time, regarded by Christians as of the first importance; partaking more of man than they do of God, more of earth than they do of heaven. In none of these are to be found the life and character of Jesus Christ brought out in their fullest details, exhibited in all their beauty, in all their strength; by laying hold of every incident of his life, taking up every word and sentiment, and placing them before each man as an example for him to copy. There is enough in the four gospels to fill thousands of tracts, in the development of Jesus' full life and character; and these set before the multitude would be likely to operate much more powerfully than all our present appeals or dissertations. He is the Saviour; but He is also the Leader and Lawgiver, the Preacher and Teacher; yet this part of His divine mission seems to have been totally disregarded. The lectures upon some beloved principle of our own, the memoirs of some deceased active Christians, with a full appendage of most flattering remarks, how numerous have they become! But where are the principles, sentiments, and practices of Jesus Christ taken out and wrought upon as those to be found in no other man? We have searched among the literature for the poor, we have looked into the works of our ministers, but we find them not. Print these, circulate these; not one part without the other, nor yielding to some practice or sentiment of the age;

and then we doubt not, under the blessing of God, the beneficial result of our efforts.

The multitude require to have brought before them the difference between Christ's teaching, and the laws and practices which were allowed in the Jewish dispensation; not that mixture of the latter with the former which so generally pervades the present literature, producing in the minds of every one such a confusion of ideas and perplexity as to their actions, that they know not how to move and to whom to listen; but the whole truth of Christianity, as Jesus taught it when on earth, in all its reality and simplicity. No theoretical sermons and lectures will avail much with the multitude in their present state. That which they chiefly need is information upon which to work and reason. Flood the land with this, and then pour down theological lectures and appeals: for never should the theory be placed before the practice; but let the facts as they have occurred form the groundwork for every appeal.

The reports of our societies, which are now seen but by few, are full of interesting and striking anecdotes relative to missionary operations abroad, and to the progress of Christianity: these, we suggest, should be widely circulated in the form of some of the papers which are found most to attract the people, with cuts and illustrations calculated to arouse them to think and reason for themselves. The working classes, as a body, know very little

about those things which are going on abroad. Let us give them this information. Plentifully circulate the practical realities of the gospel, as they happen every day in the heathen world; lay before them all the facts which tend to strengthen us in our religion; then we shall continually have something new upon which to converse; and, doing this in a christian spirit, we must receive back their opinions and arguments in return, believing them not unworthy of our best consideration. Jesus' method of operation was first to perform miracles, and thereby lay a groundwork for establishing his mission: it was for his very work's sake that he called upon the Jews to believe on him; and it is for his church now to act upon the same principle, and circulate such striking and interesting facts as shall induce in the people a desire for examining the truth that it teaches.

The poor also require some cheap periodicals, varying in their style and amusing in incident, carried on by persons in different parts of the country, suitable to the particular position in which the individuals may be in that locality, and written with a religious spirit, and without any of those particular appeals to conscience with respect to religious duties, which may be serviceable in a sermon; yet, combining the physical, social and intellectual improvement of the poor, founded upon the truths of the gospel. That which is now wanted is plain

common sense, committed to print; telling them what is thought about their condition, and how they shall act to better themselves; allowing them to see their own arguments, whether theoretical or practical, in a form easily to be understood, with the fair, legitimate result of these, as opposed to the reasons which may be assigned for changing and improving their condition. We think that it would be well to print the substance of visits paid to the houses of the poor, as it would often bring to their recollection those truths which by a perusal would be more impressed on their mind. Every day we are seeing the necessity of domiciliary visitation, by which we are enabled to seek out the wants of many and understand their cases; as it is thus alone that suitable advice can be given, and the groundwork laid for any improvement. And for the press to be of essential, practical service to the community, it must notice many of the circumstances by which each class is surrounded, in order that the advice given may be followed up in conjunction with their own habits of life.

None of our numerous publications are written for, and adapted to, the mothers of the poor, relative to their common household duties, to the training of their family, to the conversation with their husbands and their neighbours. The press, to be useful, must go into these families, filling up the vacant place, and becoming one of the members

rather than a part of the furniture; speaking to the mother, and giving her that advice and support which she so much wants for her every-day responsibility: for if the husband be only a laborer, and require but little thought in the execution of his daily toil, his wife requires as much mechanical training and originality of mind, as she who is partner to one more advanced in society. Nay, if a comparison is to be made between the two, the laborer's wife, if any, requires the most thought, prudence, economy and advice; for that which with others is accounted adversity, is with her considered the height of prosperity. The same number of young children, or generally more, has she to train up to take part in the movements of society; who have to fill, if not such responsible situations, yet, those in which, by their conduct, they will make their generation either the better or the worse for their lives. Often has she to bear up against trials which a little of this world's comforts would tend to alleviate; but this little must be counterbalanced by an extra degree of prudence and cheerfulness of spirit. The press, as we have said, to benefit the masses of the population, must take up these different stages of their trials and treat them as realities, as cases to be met and considered, requiring the thought and advice of those who can give their time to such things. Periodicals, at the price of a farthing or halfpenny per week, in different towns, which would

not be above going into all the particulars of their humble position, and give them such advice in the conducting of their households, as should enable them to feel encouraged in their humble course, and to obtain more of the comforts and necessaries of life, would be valued, and be of more service than many of those which are now circulated and passed on one side without even being scanned. What are we to do? is the question to be answered in thousands of instances, and they pause for a reply; but frequently it is no where to be found.

In reference to the printing and circulation of our magazines and periodicals, a little more expense, so as to give a greater variety, with cuts and illustrations as before spoken of, would be amply repaid by the corresponding effect that such would have upon the people; for as yet we have been too centralizing in our publications of this kind. Printing has now become so cheap, that in every town, there being also so great a difference of circumstances, papers should be printed to suit the people, having relation to what is continually passing around them. In trade and in government a centralization is not found to be good when carried to an extreme, and this may be said to have particular reference to the publications of the religious bodies; there is more uniformity gained by the present course of proceeding, but this does not extend itself to the habits and general scenes of mankind—in these we see a constant

change. In one district, or among one class of individuals, there may be prevalent certain habits, the evil effects of which require to be exposed; in another they are quite different, yet all leading to one general end; and to cure either these or those we must necessarily descend somewhat into detail, so that the people reading the publications may know that they are the parties to whom the writers refer. By publishing such papers in every town a benefit will also accrue to the other classes, whose minds will be thus brought out to meet the wants and accommodate themselves to the ever-changing necessities of their poorer brethren.

The system of circulating periodicals having an improving tendency, demands a little attention: they are to be found in very few of the smaller booksellers' shops, being sold only in one or two central shops in the various towns. Whatever may be the cause of the different reasons assigned for this, we are quite assured, from a trial of the practice ourselves, that by a little management on the part of a few individuals in each town, the publications might be very extensively circulated, if all the smaller shops were supplied with them at trade price, and care taken to continue them regularly. We strongly recommend that a colporteur should be engaged; for by a proper attention such an individual employed to sell the various periodicals, month after month, would be as serviceable to the community as a town

missionary: he might also distribute them in all public reading rooms and places of resort, in the coffee-shops, and even in public-houses where they would be received; as also encourage the issue of books of a practical nature in some of the small libraries that are now formed, and form others where it is likely they would be useful. In some of our large towns there is ample room for one or two men, who, thus actively and vigorously employed, would scatter far and wide an amount of information upon religious topics and general knowledge, that would give the people the opportunity of choosing between the evil and the good, if it did not altogether stop the current of the present taste for the publications now presented to them. Let Christians come to this with a good heart and will, a thorough determination that no effort shall be left untried to circulate publications and fill the land with knowledge, and we fear neither infidelity nor crime, for both and all will, under the blessing of God, be thoroughly removed by the agency of his truth.

CHAPTER VII.

PRACTICAL SUGGESTIONS FOR IMPROVING THE WORKING CLASSES.

Free Chapels—County Lecturers—Free Lectures—Cheap Libraries—Schemes—Individual Treatment—Our Scheme —Friendly Visiting—Support from God.

We now proceed to offer some further practical suggestions in reference to the means to be adopted for improving the working classes, as also to our treatment of them in private life. To the churches, first, we must look for the preparing of the way for a thorough emancipation of the poor from their present degrading habits and practices. We have previously stated that the preaching of the gospel has not been carried out to the poor. The ordained ministers over the present places of worship do not professedly preach unto them, and, as a consequence, they do not attend divine worship, save in very few instances. The town and city missionaries throughout the land are but few, being only visitors of the people, meeting them and expounding the word of life as occasion may justify. So that, with all other means which may have been adopted, the village missionary is the only party professedly preaching

the gospel to the poor; except in the summer a few lay brethren of some of the churches, in the open places of the towns; and even this is succumbing to the fashion of the age.

We have no means of correctly estimating the numbers thus engaged; but surveying the several millions of people who are employed at work, we find, as is generally admitted, there is not room in our places of worship for anything like this number. On referring to the last census of the population, we learn that in Great Britain there are between 23,000 and 24,000 ministers, including every section of the church. If from these we take 7000 who are engaged as assistants, or in the business of conducting missionary societies, colleges, and in other various pursuits, there remain about 16,000 regular preachers of the gospel; and the population being 19,000,000, we have about one minister to every 1100 persons. These ministers, we venture to estimate, have only on an average about 400 or 500 people in attendance, the larger proportion of whom are of the middling and upper classes of society, the seats in the places of worship being principally set apart for them. The command of our Lord, therefore, "Go and preach the gospel to every creature," is far from being executed in our own towns.

We venture to suggest that the different sections of the church should each have their missionaries,

who shall have appointed places of worship, where the full ordinances and government of churches shall be carried on; all the sittings of which are to be free, and the gospel regularly preached from Sabbath to Sabbath, with lectures and meetings held during the week to accommodate the attendants; so that the poor may have a full and free preaching of the gospel of Christ. These churches might be considered as branches of the larger churches in the neighbourhood, and regulated by committees from their respective churches or in accordance with their system of church government. Let there be no collections at any of the sermons or meetings, but suitable boxes at the entrance to receive such subscriptions as will be cheerfully given for the maintenance of the minister, &c. It is not to be supposed that these would be entirely self-supporting; but something in this way might be raised consistently with a full and free extension of the gospel. Every ordinance should be given free in the churches: baptism, the Lord's Supper, and, as far as marriage is considered to be a religious duty, this ought to be free; for, whatever sum of money government may claim as their due for this contract, it is not for the churches to withhold the performance of any spiritual rite, because the laborer cannot afford to pay the sum required by the law of the land. When will the churches maintain their dignity, and prove that spiritual benefits are

not to be bought with money. Our plan would be to convert the city and town missionaries into preaching ministers to the poor, in order that their present visitation and exhortation might be continued, while they are elevated in the sight of the people to be no less than acknowledged preachers of righteousness and ministers of the ordinances. The people would then have in their respective localities men and women serving God, not merely as members of society, but as members of the church of Christ, and would themselves assist the minister, by such means as are regularly appointed, in the execution of his work. In this way a nucleus will be formed, having about it that sociality which the gospel is intended to cultivate, and around which the congregations will feel it their interest to gather in carrying on any work for their benefit; and being in connection, in every instance, with a larger church, they would be led on to a better and more improved state. The very existence of the ragged schools in these districts, with the success that has attended them, proves that there is not only room for such schools, but also for churches, yet not called by such a name. It does not surprise us that the gospel has not made much progress among the poor, when those means ordained by Jesus have not been adopted to bring them to a knowledge of the truth, and to arouse them from their lethargic state.

It has been generally remarked that a meeting

when held by the missionary on the Sabbath morning is not attended, and therefore many of the missionaries go to their respective places of worship; but if we only place ourselves in the position of the masses, and suppose, that in the chapel we are wont to attend, there is only a meeting for exhortation without any gospel ordinances, is it likely that we should attend such chapel, or that one half of the people who now attend would do so? It is not consistent with the constitution of the mind of man, or the circumstances by which he is surrounded. Christ saw this, and he gave directions acccordingly. The present system of our missionary operations is calculated to protect the present ministers of the gospel from having their sphere of labor intruded upon: but why should we, by an expression of a religious and public opinion and association, prevent the gospel from being extended, as the country by its laws did the trading interests of the realm. In this respect we have shown our wisdom, is it not high time then to take up the gospel, and give it that freedom which it so fully enjoins upon its disciples. The command is for us to go into every town, district, and neighbourhood, preaching the gospel to every creature, and not in a place suited for some few hundreds to erect a place of worship and then stand still; but to break up this selfish spirit, and go doing unto others as we would wish they should do unto us. The chapels in the country, where all the

seats are free and built on purpose for the poor, are generally very well attended, and in the towns where the gospel is preached to them, and there are free seats, it is found not to be without a blessing. We particularly urge this, as it is only by a thorough extension of the churches into the very hearts of the poorer neighbourhoods, that we can expect to form such a groundwork for an improvement and elevation as shall be lasting and powerful, and not to be broken up by every changing scene around, or entirely dependant on the political movements in the country.

In connexion with these branch churches, where necessary, free (or ragged) day schools might be conducted, forming also, as is now done, a school on the Sunday; lectures on church history or missionary operations could be delivered in the chapel every week, by some one appointed by the church, so that the people might be instructed as well as edified in all that appertains to the religion of Christ. These followed up with vigor would, we might hope, be of more essential service than the present missionary societies. Our societies have been formed in the impetus and haste which have of late years characterized many of our proceedings, but any one who regards the difference between the two methods, will allow that the one at present adopted has not so permanent an influence in any locality as a church collected in its midst always possesses. We have

not made mention of the time and money that are now lost in the present method of conducting the missionary operations, in the multiplication of business and the time lost by the missionary in his weekly, monthly and annual statements to the committee, most of which are, as they ought to be, buried from the public view. The committal of these to paper for inspection by the committees, however few they may be in comparison to the number of the churches, is in our opinion most detrimental to the cause of Christ and most unfair to the poorer class; who regard it in no other light than would the richer portion of the community, if the various cases which occur within their society were taken such unwarrantable liberty with by their ministers. It is not by these things that Christians can ever expect to gain the confidence of the people, or to encourage that self-respect in their community which we should endeavour to inculcate. Suppose that ministers were to lay before their respective churches or deacons every case which came before them even of a novel character, what think our readers of the consequence of such a proceeding upon society at large. The feelings of individuals would be so hurt, that the wound occasioned thereby would shake the foundation of any church, and speedily bring the name of Christianity into disgrace. And that this is the effect of such proceedings on the poor, we know from observation and from experience. The

practice is almost worse even than the confessional, against which there is rightly a strong declamation by many Christians. The working class have feelings, and their feelings must be respected; and the men must be respected, or all our societies, preaching, and everything else will be of no avail. "Honor all men," and honor poor men; and treat them not as beings who belong to a different portion of our race. In many cases the laborers with their families are obliged to leave the district in which they have resided; then a letter of introduction to the church, in the locality of which they are about to reside, should be given to them, and another also, if they are willing, sent to the minister, giving him a brief account of the family. A social relationship would by this means be established which would bind the poor to our institutions, and by which care and friendship on our part, we can alone hope to meet the many inducements now offered to lead them astray. Friendship, unmixed with selfish pride, yet carried on with firmness and prudence, would assist much in relieving the poor: it is not by acts of benevolence alone that a permanent good can be accomplished; these only serve for the passing time, and are frequently turned to a wrong account. The result of inconsiderate benevolence is so often forcibly exposed in our newspapers, that we should hope every sincere philanthropist will learn practical lessons thereby; as few cases occur in which

the necessaries of life may not be given with much more advantage than money.

We are well aware that, in thus proposing to elevate the missionaries' position, we may encounter the prejudices of many of the present ministers of the gospel; but we appeal to them and say, are you willing to be just and honest to the poor in this question, and yield in that which you have so long considered as your vested privilege, and which you cannot prove to be your exclusive right, viz. the preaching of the gospel, and allowing none but those who have gone through the business ordeal of college instruction and ministerial ordination to administer the sacraments of our Lord and Saviour. Are our friends willing that the missionary should be allowed, by their hearty cooperation, to build up a church of those very sons and daughters whom he has had born unto him by the means of his own creative powers of thought and energy, through the influence of the Spirit of God? Consider for a moment the injustice which is now committed, by taking those persons to be members of another church, when they ought to be the salt of the church in their own immediate neighbourhood. Is it fair or right that, after the missionary has gone through the toil and burden of the day, other parties should apportion to themselves that which he has earned by his own work. We leave our readers to call this appropriation of

another man's property by what name every reasonable man will assign to it in other matters. Let us awake out of this delusion, and see the neglected spiritual condition of the poor in its true light. Let the heavy, ponderous books which now weigh down the shelves perish in the fire, if they prevent, as they are now preventing thousands upon thousands, who are setting their whole heart and mind upon them, from preaching the gospel to the working classes of England. Burst the study doors, while they remain the prison doors to the poor; and by the spirit that God has poured down in our midst, let the gospel be delineated in all its beauteous colors. Ministers of all churches, we ask of you no longer practically to claim the supreme authority in your respective spheres, while you hurl your anathemas against the spiritual dominion of the Pope, nor draw a comparative sacredness to your office to that of the missionary's, by adopting so many hallucinary titles. Despise not the character of his work, for it was the work of Jesus, a ministering angel to the poor man, and the sincere friend to the outcasts of society. Let us all, of whatever degree and denomination, exert ourselves boldly for the preaching of the whole gospel. Away then all laws of restriction and protection to the preaching of the word of life to the poor. From this time henceforth, let us not, by marshalling our forces to resist each separate evil, raise up infidelity as a pyramid of Egypt;

build up Socialism by drawing out its inherent powers; exalt drunkenness to the pinnacle to which all men must bow; call upon licentiousness to come out to battle; or elevate Popery as the antichristian fort against which we are about to throw our shells: but undermine each and all by the declaration and preaching of the gospel. And as they are now raised to such a prodigious height, place no lightning conductors near them, in the shape of lukewarmness and hypocrisy; but let the lightning that cometh down from above pierce them to the very core, shaking them to their foundations, and scattering them upon the earth till there shall not be one stone left upon another. Christians of England, the gospel, with gospel justice, we claim for the working men of England.

From the state of the agricultural and mining population, each of the congregations should be branches of some church in the neighbouring town. We should suggest that, in addition to a regular minister appointed to perhaps two or three, who visits the people and conducts their meetings, there should be appointed by the churches one or two lecturers to each county, or more, to deliver lectures on popular subjects, remaining in the village two or three days, and varying his subjects as each case may suggest. In each of these villages there should be a reading-room and library, the periodicals for which would be readily supplied by persons in town,

as they would be quite new to these dark spots after they had lost their novelty to them. A few daily papers, a day or two after date, and weekly papers, with the month's magazines, a fortnight old, might be very well sent into these districts, where at present everything is taken on mere hearsay: thus the taste for reading and acquiring knowledge would be encouraged, and in a short time we should hope, from the few attractions that there are to lead them aside, there would be a demand for an increasing supply of literary works. Once arouse a spirit of inquiry, and encourage them to break their present sottishness and stupidity, to live a little more like men having a rational existence, with minds to exercise upon the past, the present, and the future, and a way is prepared for their improvement. These papers might not at first be attractive; but the young would at once take an interest in them, and be better prepared, either for continuing their support if remaining in their village, or on coming to the large towns to join in the more advancing intelligence. We cannot but deplore the present antipathy of the agricultural and mining population to any intellectual exercise; but this is owing to the scarcity of means they enjoy of being animated by anything exciting. The lectures before alluded to, with illustrations, if once commenced and continued every three or four months for a few years, in the same locality, would awaken an interest, and

be the means, in connection with the libraries, of conferring much benefit upon the people. A literary institute has been established in a few of the small towns; yet there is very little life among the people themselves, who are nevertheless always ready to hear lectures on subjects of general interest, and which is the only means that can be used to arouse their minds: for, be it remembered, they are seldom visited by deputations from the temperance or other societies which are calculated to produce any degree of intelligence among them.

We propose also, that once or twice in the year special lectures in the week evenings should be delivered by the pastors of the churches to parents, relating to their condition and adapted to their circumstances; and that maternal meetings, which are now only attended by persons in a better sphere of life, should be gathered by the ministers once a month, of all the wives of working men in connection with his congregation or in the vicinity. To the mothers of England must we look for carrying out in the family the work of teachers; for so various are their circumstances that, whilst books may be of service, special advice, adapted to the particular position of each, is required to save them in many an emergency, and to enable them to train up their children with that proper submission and respect so suitable to them in after life. Our object in the general improvement having relation

chester, or Birmingham there may be found one gentleman every week who would deliver a free public lecture on some of these subjects; and one of the large halls might be engaged for an evening every week during the year by a few voluntary contributions, with the small sums which the poor would no doubt willingly give, if boxes were fastened at the entrance, without any plate being exhibited in the shape of a man begging. Let us give up our begging systems, and adopt some more manly way of propagating truth and knowledge; and spread these far and wide with the living voice and pen; and we venture to predict that our now heavy, burdensome societies, will find their work accomplished, and drunkenness and crime will hide their heads, abashed at the increase of sobriety and truth.

But are we to confine ourselves to one lecturer in a week in a town like Liverpool; burst the bands, say we, which would make unity the assistant of selfishness; and let the extension of unity be like the bud of the rose, unfolding itself to exhibit its many numerous leaves, yet all having but one common [illegible]. These lectures should be adapted to the [illegible]ecture, not to ladies and gentlemen, but to [illegible]n and women, to the working classes of [illegible]ould our friends desire to make them [illegible]porting, charge a penny for admit- [illegible]e lectures be worth hearing, thou- [illegible] small sum. Away then our fears.

Away with all our mystification of what is to be done for the poor. Let us enlarge our contracted sphere of thought, and spread information, extend knowledge, open wide the treasuries of truth, unfold the crusted layers of the brain, and let the people hear and be fully able to declare the truth in everything, and everything with the truth.

Cheap libraries should be extended to every place of resort, as also free libraries (not circulating,) supported by the authorities in every town. Far better is it for the merchants and traders to spend their money themselves, by using these means for the prevention of crime, than continually to have it drawn from their possession by the rough hands of their own laws, for the punishment of offenders. Be free, liberal and generous, and when more soldiers are called for, open the lecture halls and printing presses of England. Make the people submit, declare that they shall submit, not to one man's opinions, laws, or physical force, but to the truth, knowledge, facts and realities that shall become a part of their being. If we believe that they have minds, let them be given to understand the power of the mind; if they have hearts to feel, let them know the full action of the heart; if they have spirits to believe, let their spirits be pierced by the power of spirit, so that they may know and comprehend what is, has been, and what must be; what is on the earth and who is above the earth. Let them

see we are not all dreaming, faithless to every principle of love and good feeling; but that man has a spirit, which is the living fire within him, keeping his body alive and enabling it to obey him who created it; and that the spirit has a connection with the Deity which binds it to eternity and the infinite regions of endless bliss.

As we have examined for the past few years the condition of the people and the various means which are adopted for their reformation, we have been led to the conclusion that the people do not so much require a particular society for their improvement, as they do men who shall give a practical tone and character in the development of liberal principles, christian sympathy, and sound truth. Societies may be easily brought into existence and agents paid for carrying on the work, and schemes large and comprehensive may be marked out and possibly put into operation; but the work to be accomplished still remains the same. In any scheme as such, for the moral and intellectual improvement of the working classes, apart from well qualified men, we have no faith; be it the most perfect that man can devise, we have no hesitation in saying that all depends upon the men who are to assist in this improvement, not so much upon their previous character, or upon their talents, as upon a thorough spirit of earnestness, liberality, and intelligence. Find these, and we have at once the system in embryo that will over-

come every other. If allowed to offer an opinion, we should say, it is on this very account, our trusting to some scheme, society, or organization that we always fail, and must ever fail, to accomplish any good that shall have a permanent influence upon the people. The fewer schemes, and the fewer large unwieldy associations the better: for the less we look to any of these, the more will each one be thrown upon his own energies; or each body of men be enlivened and inspirited to cause the principles to run through their daily habits of life, which, when embodied in a scheme, are raised high above their heads as so many citadels of strength. The disadvantages connected with any scheme having for its object the religious and moral improvement of the people are very many; for, in proportion as the society partakes of a business organization, so it is found to destroy the exertions of its individual members, or to bind them together in favor of their own method of performing their duties; and the sympathy of the Christian, the heavenly feeling of being touched with another man's infirmities, is too generally lost in the business routine of the membership of the society. Preaching the gospel, distribution of Bibles and tracts, giving alms to the poor, and spreading temperance and education, are necessary expressions of certain sentiments. But what are all these worth if they are done with one hand, while the other is undermining the happiness of the

man for whom they are intended, by a selfish and avaricious spirit, grinding him down, perhaps, by some laws of society, and treating him, not as a brother, but as one so much beneath us as barely to enter into friendly conversation with him, save it come through our beloved scheme, society, or other movement to which we give our public adherence in the shape of a half guinea or a sovereign? The man whose whole powers are given to the aggrandisement of self in wealth and in this world's enjoyments and honors, at the expense of the happiness of his fellow man, may assist in these, and is frequently to be seen in the forefront of the movements. Even the tyrant and the despot, of whatever rank or degree, may be found giving his pecuniary aid. Though speaking plainly may give offence, we cannot but consider that the man who knowingly makes his money by slave-grown cotton or sugar, is not acting upon any higher principle than he who obtains it by drenching his fellow creatures with what some are pleased to term an accursed drink; and he who will obtain money by keeping his shop open, selling his goods, or making materials for use, during such long hours as to prevent his dependants from enjoying the sweet hours of rest; or the man whose office may be to assist the poor man, yet complains of another individual who treats him too kindly, because it interferes with his pocket, acts on no higher principles than those previously mentioned. The

end of all is the same; to obtain money at any cost. All these parties may support the numerous movements of the day; but what good effect can we expect them to have upon mankind, when the object which each one seeks is too clearly demonstrated by his actions? The improvement of the poor is now sought to be obtained by such a heavy mechanical spirit, that very little open-hearted goodwill is to be seen among all the present associations: not that the intention of some of the members is not good, but they forget the spirit of Christianity in working out the system in which they are engaged.

Proceeding now to regard the general treatment of the laboring classes by the other portion of the community, we have remarked that their conversation and arguments are generally laughed at; being ridiculed, and considered as of no value. The man with a smock frock or rough fustian jacket is treated with cool disrespect and indifference, in society, even by the very men who, when they go into his house, may have all the outward demeanour of friends. Can we think that this is overlooked by the man or his family, or that it has no effect in preventing the good we pretend we are willing to do in private? As far as we have been able to form an opinion, we believe there is more pride among those men professing themselves Christians than there is amongst those whom Christians call infidels and sinners; so that the spirit of pride and haughti-

ness seems to be almost an essential qualification for a man to become a Christian in these days. Why it should be we know not; but certainly, when we trace before our eyes the different classes of individuals into which society is now divided, it is impossible fairly to come to any other conclusion. We would ask Christians on behalf of Christianity, we would ask philanthropists on behalf of philanthropy, we would say to all on behalf of the dignity of our common manhood,—look to these things, and see if they be not so. As we ascend to a greater height in the hill of moral and religious rank, so it would seem are we to ascend from that homely wayside conversation, which formed so conspicuous a part of our Lord's character.

Our rules of pride and christian aristocracy, if the connection of the two terms can be consistent on earth, must be given up; and we must prepare to answer the poor man's questions, and receive his truths when he presents them for our acceptance. Many ministers and Christians, with all their talents and learning, have never yet answered the simple, clear, and homely arguments which the poor bring before them. They are not able so to do, and cannot, when mixing up so much Judaism with Christianity, and adopting many of the practices of the present day. They scoff at the reason of the laborer; and, while preaching the gospel of the meek and lowly Jesus, they will not condescend quietly to reason

and converse with him, as if he were not as honest in his opinions as they are in theirs. If we desire to improve and elevate the working classes, we must treat them, without respect of persons, as our equals, as brothers of the same large family, as friends of one commonwealth, as men whose arguments are as much worthy of our calmest consideration as the most learned men in the land.

These principles operate also when the workman is brought into trouble by his own misfortune. He to whom to-day a Bible may be given, and whose attention is being directed to a Saviour by some christian friend, may to-morrow be brought before the magistrate for a slight offence, and the punishment that the law will inflict is then poured down upon him. To day we preach the gospel of forgiveness, and ask him to accept it; but to-morrow we practise the justice of man, and incarcerate him in a prison—for what? Too frequently for such a trivial offence, that if every one were brought to a bar of justice for every fault they commit contrary to that which is right, the whole of our present judicial tribunals would not be sufficient to decide the cases that would be brought before them. These are the days of a large amount of profession of kindness and tender compassion towards the poor; but when this profession is brought to a fair test by an injury received, and the principle of forgiveness and love, which is so boasted of as animating us when in con-

nection with a society, should be exercised towards the individual; we look in vain for any strength or consistency in the desire to reform the people. It appears to be our delight to publish far and wide the failings or wickedness of the poor man; and every voice is raised up for what is termed a just punishment for every offence; while those who commit greater enormities, either buy off the publicity, or their friends by intercession stay the hands of justice; or it may be, act under the covert of a law which has been purposely made for men in the upper ranks of life, who are able so to shape their actions as to keep them from the common courts of justice.

Now, whatever be our schemes of reformation, we can never expect to improve the laborer's condition, unless we are prepared to practise a spirit of christian forgiveness, a spirit of desire to help him out of difficulties; a generous and fair consideration of the position in which he is placed. Not taking up his fault and tossing it over and over, turning it inside out and fathoming the depth of its sin; but regarding with a christian spirit the light that such a man has had, the peculiarities of the man's condition, the trials through which he has to pass, and then, though not at any time sympathising with evil, yet sympathise with the man, forget the past and cheer him on to something better for the future.

In referring to those who have been imprisoned or

are outcasts of society, we are forcibly reminded of the expression with which a minister of the gospel answered one of the latter, who of all others are to be the most pitied of our race. On being accosted he said, "Woman! are you going to drag me to hell with you?" He then passed on, and she burst into tears that perhaps had flowed oft and oft before, without a hand to help, without another's eye to pity her, without the voice of a friend to speak good news of healthful recreation, which should enkindle in her soul a love for purer association, and teach her practically that the gospel is good news indeed. It would not be true to affirm that all ministers and Christians would have answered in a similar way; but the same spirit here developed is too much imbibed by many persons. Christians are accustomed to treat these individuals as so many enemies, who have but to be defeated and their victory is won; and the flames of hell seem to be the strongest weapon that is too often brought to gain the victory: but it is not the flames of hell that will ever frighten them into a purer walk of life. It is the light, the truth, the spirit of love and sympathy, that speak the words of healing to the soul, and leave them not to linger in despair. Reader, let your sympathy for them be not a sentiment alone, but a practical reality that shall convince them you are determined to be their friend in need; and if your gold be wanting to lead them back to society; if

your time, your sympathy, your despising the shame of being their friend while in their degraded state, be necessary—and never were they more necessary—then let nothing move your moral courage; let nothing shake your christian philanthropy; and be not hampered with penitentiaries, though these are good when properly carried on, but work yourself into the will for accomplishing your end, and your scheme is in yourself.

Our scheme then is, "Let us do unto others as we would that they should do unto us;" let us endeavour to realize in ourselves, for the time being, the feelings that they have; regarding the different conditions in which the poor are placed as having something of reality about them; not merely talking over them with a crude, lifeless calculation, as if every thing were to be accomplished in winter's freezing atmosphere; but remembering that, as the heart is the seat of all morality or wickedness, so from the heart must come that which shall confirm the one and remove the other. It is only by our adoption of this rule in our homes, in our shops and factories, and in society at large, that the poor will be elevated or improved; for if a thousand schemes could be put into operation to-morrow, and we lay this rule aside in our private conversation and practice, we should be as far from attaining our object as if there were no systems for their amelioration in existence. Man is so constituted, that as he is

treated by others who hold a better position in society, so, in the same way, does he transmit to those around him their sentiments and feelings. Like begets like; and if we would wish to elevate the families of the working classes, we must act towards them in the same way that we would wish them to act towards their relatives and their associates. The situation of the agricultural laborers, and that of the domestic servants of our country forming no less than nearly a million in number, can never be properly improved, unless we are willing vigorously to adopt this grand rule of action. While casting a retrospect over the various positions of the working classes, we become more thoroughly convinced of its necessity in private life. Mistresses of England, what a power you possess to form the future generation by training your servants! The work must commence at home. Home first, business next, society to follow, and the whole world then to come in to share our sympathy. Let it know no boundary, but let us be conscious that it has a beginning. It must commence within ourselves ere it can diffuse itself around; it must generate within our own hearts, ere it can breathe its sweet and mellow fragrance to the senses of another. We must sow the seed in our own breasts, ere we can expect to reap the fruits in the actions of another.

Individual energy and a voluntary self-denial of many enjoyments, a large and extended friendly

visitation at the homes of the poor by the other classes of society, must be carried on: not to give money, or to bring before them any particular doctrines, opinions, or sentiments, any particular moral or religious medicine for the cure of their moral distempers, but simply with a view to converse with them, and see in what way good can be done in those cases of need which may come before us. This has been carried on to a certain extent by some female friends, whose ostensible object has been to bring before them some doctrines conveyed in a certain series of tracts, and thereby they have been foiled in their object of improving the tastes and desires of the people. Discretion is very much wanted here; the tracts, or a desire to extend their circulation, very frequently intervenes between the poor and the visitors. Bury the tract, burn the tract in such a case, rather than allow it in any way to stop a friendly intercourse. While advocating a wide extension of knowledge, we must be permitted to remark that the present system adopted in connection with the general visiting requires a great deal of reformation. The ostensible object in these visits should be, not to circulate tracts, but to make our morning and evening calls, as is done between friends who are desirous of cultivating each other's friendship; of conversing upon all matters that may tend to improve and elevate the feelings. Ladies of England, who spend so much time in this friendly pursuit, be

pleased to turn your attention to the poor; if needs be, use your carriages for the attainment of your purpose; and where you are met by so many disagreeable odours that prevent your work, give your husbands, your fathers and brothers, no rest till they shall have put into operation such business schemes for the physical amelioration of the laborer that shall enable you to call upon your neighbours without being offended with anything disagreeable to the most approved taste. Assert your rights with a delicacy becoming females, to go anywhere and everywhere in the habitations of those of your poorer countrywomen who are glad to see you, without being annoyed with so much of the effects of your husband's parsimonious spirit; and enable him to understand that, by his present method of doing business, he is placing money into one pocket whilst it falls out of the other into the hands of disease and death, which are brought home to his own family by the present visitation.

Women of England, the cause is yours. See here a field for your friendship as extensive as your hearts need wish. Let us give up the begging system of pleading for money, money, money, to uphold the various societies, and adopt a more dignified position. If the men will not give their money, if the selfish hearts will not unfold their liberality, then leave them wrapped up in their own mystic chains of benevolence, and be it yours to see to the families of the

poor. Give of your substance, but let not that substance be gained by begging importunity. Give your time, your advice, your superior instruction and education to assist the mothers of the poor in training up their households; and then you will see the practical fruits of a meek and lowly, yet a high and dignified spirit becoming that of christian women. Never let it be said that you spent your time in begging when a Christian should spend it in giving. If ministers will succumb, to urge you to carry on the extension of the gospel or christian philanthrophy by such means, let them urge, but urge in vain. No longer give way to such mean and low methods of endeavouring to improve the poor; but, in becoming Christians, keep your station as ladies. Our readers, we hope, will pardon this seeming digression; but, as the practice alluded to prevents that homely visitation which the poor require, we have thought it well to touch the seat of the evil.

Ere we can hope to raise the masses from their present condition, it is absolutely requisite that a visitation should be carried on of a much more extensive nature than ever has been yet adopted, without any societies or paid agents for the purpose. It should be undertaken by many of our men of business, by our students of theology, by our ministers, and by all of every rank and grade; and the great evils, which now appear so overwhelming,

would be mown down before us, by thus associating true morality and intelligence, true refinement and civilization, with the present ignorance and crime. What has hitherto been found so powerful for good, as this visitation and association by persons in a better condition. Had there been no voluntary visitation of the poor by some kind friends, their present social and moral state would never have engaged the little amount of public attention that it does at present; and the remedies which have been applied would never have been brought into existence. The men that would improve the poor must give up their pride, their own present stinted and confined opinions of the several questions of debate in the present day, and be prepared to enlarge their minds, their hearts, and their whole souls, to the extensive sphere in which they have to engage—the millions of England.

But referring to the motto we adopt as our scheme, and regarding the difference between the social habits and the general temperament of mind and character of the working and the other classes of society, we find so great a disparity between the one and the other, that though this rule of action, when considered in reference to men who are on a par in their condition, does not shine in all its power, yet when taken in connection with the circumstances as we find them existing, it brings out in its strongest light the necessity of each one helping in his sphere, in

every way he possibly can, for the object we desire. If our space permitted, we should wish to establish it as right and proper, that they who are blessed by the Supreme Giver of all with circumstances and wealth, with talents and education, and in every thing to which they put their hands, should use and distribute what they possess to the benefit of those who are not equally enriched. We must not then endeavour to entwine around us an hallucination that the fulfilling of this duty is the flow of a kind spirit; but that it is justice, on the principle that all these things are given by God for the very purpose of affording the parties the means of using them for a wise and beneficent design. We have to remember that we are but stewards: rights and privileges are only intrusted to us from above, and regarding all in this light, our aim and end are accomplished.

The present condition of the working classes is greatly to be attributed to the neglect of this duty, to certain laws of society which have existed for many ages, and to the public opinion formed thereby. While we smile at the idea of so levelling society, as to have no rank nor grade of knowledge or wealth among us; to follow out the other extreme is no where to be proved in consonance with the gospel of Christ or the dictates of a liberal spirit and sound philosophy: for if men are not born equal either in mental or bodily powers, or in equally favorable cir-

cumstances, still "before God there is no respect of persons." And though the position in which the workman may be placed, does not require so much knowledge and mental training, in order to be able to maintain his position of life, as he who has to gain his living by that knowledge alone; yet, as his state in a future society will not depend upon his wealth or poverty in this, but upon his proper exercise of those talents given him by God, he has a right, whatever his condition, to as good, if not to a better, religious and moral training, to enable him to see that his influence, however small, should be used to the glorifying of God. The parable of the talents is very applicable to the present state of the poor. He who possesses one talent, frequently urges it as a reason that nothing is required of him on account of his pleasures being so confined; and this is the case of many others in a similar state; having but a small amount of influence on the minds of others, it exercises but little on themselves in the production of an energy in order to increase it; and the conscience is thereby quieted from arousing itself to the great concerns and momentous interests of life which are operating around the individual. It is requisite, therefore, if we have any belief that the man is in error with respect to this, that they who have more talents should so develop them, and bring the poor man into society, that he may clearly see how God has considered his talent to be neces-

sary in the transacting of the affairs of society; and that he may not feel that degradation of his lot which is now occasioned by the great disparity between the two classes of the community; but be compelled to admit that the gospel is no utopian theory, because it shall exercise a practical influence on our conduct, and give a tone to our every action, which belongs alone to the power of Christianity. Thus shall we exhibit the principle, that it is not wealth, on the one hand, that makes the man, nor poverty, on the other, which constitutes the degraded man; but that we are desirous of placing society on a right and proper foundation, in order not to prevent the man who lives as he should live from rising to enjoy some few of the comforts of life.

In placing before our readers these few suggestions, we are still reminded of the feebleness of every effort of man thoroughly to elevate mankind. We may toil; we may execute all the plans that our minds can suggest; we may work with a spirit of earnestness and determination; but yet, unless God be with us, unless He shall think fit to bless and crown our efforts with success, our churches, our Bibles, our tracts, our missions and temperance movements will be utterly fruitless. It is in him that all good is centred, and from him alone can we expect that spirit of grace that shall bring about the social, moral and intellectual improvement of the working classes. To him, then, be all the glory; to

him be all the praise; and the beginning and ending of our theme shall be "glory to God in the highest, and on earth peace, good will towards men:" and the name of him who broke asunder the bands of death shall, by the Spirit of our God, prove itself the healer of every sorrow, the balm for every wound, the remedial scheme for every improvement, and the emancipating power from every sin. The spreading of Jesus' name alone, the lifting up of his mission, the full development of his character and his principles, as the only perfect example for the working classes of England on all and every occasion, can bring about their improvement of mind and elevation of character. Let us each and all gird ourselves to the task with the sword of the Spirit, depending not on ourselves, nor teaching the working classes to depend upon themselves; but look on High for that strength, by which alone the reigning evils of the land can be overcome. Ignorance will then be lost in the wisdom of the people; every kind of immorality and wickedness will be banished from our midst; and all opposition to the progress of truth and the gospel shall cease from the land. The working classes of England will then be united by a higher, holier, and more heavenly bond of brotherhood, than that which man can form or time can give. As Englishmen, we then shall be proud of the character of our countrymen; and, as men belonging to one large family, our hearts will expand

to earth's remotest confines, and nations yet unborn shall feel the impetus of our efforts to raise the whole race of man. Who will not be a partner in the work? Who will not assist in the enterprise? Who will not take possession of the minds of those who are to rule in ages yet unseen, and stamp creation's noblest work with the impress of their will? Where the temporary possession of a small portion of this globe that will bear any comparison to the possessions that here unfold themselves to view? Survey earth's wide expanse, and claim it all; it is but earth. Yet, see here imperishable possessions, and with them, too, imperishable honors. Where the hereditary honors that will bear any resemblance to honors such as these? To move the destinies of the world—to touch the chord whose sound shall be in sweet harmony with hearts that never will cease to exist, and the echo of which shall find no place whereon to rest. Let them depart who would impede the progress of our cause, and let everything conspire to cheer us in our path. Blessings innumerable crowd the way, and throw around our career a halo of joy, which shall brighten our every step, and enable us to surmount every difficulty. And the reward of all our efforts shall be full satisfaction in having done everything to the glory of God and the good of our fellow creatures. It shall extend beyond the boundary of mortality, and angels' voices shall assist to increase the extent of our happiness. Time